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CINCINNATI - - - - JUNE 14, 1890

CONTENTS:

FIRST PAGE-Materialization, Lecture by J Clegg Wright before the First Spiritualist Society of New Yerk.

ECOND PAGE The Superior Condition and How to Attain it, by Muses Hull; Cogitations, by J. Wetterbee; Through the Crucible (continued); Our Question Department; Time and Space, poem, by D. S. Waynerd: America to Light Wentet by ment; Time and Space, poem, by D. S. Maynard; Answer to Light Wanted, by

THIRD PAGE-Spiritual Phenomena-How Produced, by H. H. Warner; What is Man? Advs.

Produced, by H. H. Warner; What is Man? Advs.
Fourth Page - Editorials: Immortality: The False and the True; Less Contention—More Accord: Is Man an Evolution of Matter or Spirit, Law vs. Right: Pay for Puffing. Another Trust; Minor Editorials; Literary; Briefs, Personals and Locals.
Fifth Page—Correspondence; Ads.
Wifth Page—Correspondence; Ads.
Wedding, poem. by Mrs. Nellie Brigham; My Ministry, by Mrs. Ellison; Early Christian Martyis; Woman and Nature.
BEVENTH PAGE—Youth's Department: Down Here Among My People, poem; Meteors and Shooting diars; Astronomical; Clouds; True Noblitty, poem, by Bishop A. Beais; Union of Farmers and Knights at St. Louis; A Flower Seance; A Presentiment; From Our Question Department Dr. Loucks; Winfield, Kansas; Boston, Mass; Advs.

Mass: Advs.

EIGHTH PAGE—Extract From a Private Letter; Materialization (concluded); Dr. Dobson; Is Man Immortal? Pungent Paragraphs; Movements of Mediums; Advs.

THE ROSTRUM.

MATERIALIZATION.

A Discourse Delivered by Mr. J. Clegg Wright before the First Society of York, Sunday Morning, May 11, 1890. With your kind permission ladies the term itself exactly expresses my erns of phenomena. does not fit the thought. And I do not or qualities, and that these qualities are tinued hoarding together that perpetu- built and interblended with these larger scribe certain phenomena which occur

It is affirmed that certain phenomena laws and powers of nature which are agsin; that these phenomena are extraby the senses.

are alleged to occur in nature of the re- time. turn of spirit into material clothing in By force, then, we would find the a temporary way, and that such phe nomena are grouped under the term nomena, so that in the realm of force materialization. My question, of course, we must find a solution of all material takes me into the sub-sensible, the phenomena. Life itself is but an equiltranscendental realm of matter, and ibrium of force and energy. Matter within mine we will try to make the express the same thing. I cannot deproperties which lie in the sub sensible large for the sensations to get hold of.

some of the existences down there. men of science as atoms, but you never saw an atom, you never will see an to-day from what it seems to be; every- cess of aggregation, the common stuff relation between the magnetism. I thing would be changed. Consequently we can affirm that all we know may be put under that word "phenomena." We cannot affirm anything in regard to things in themselves, apart from sensation. By a law of nature I simply mean a habit which phenomena seem to have to do things always in the same way under the same circum stances, and nature is but the persistence of appearances, the persistance of it, the universe of phenomena persists. power I can affirm nothing of, only Spiritualists at Adelphi Hall, New what comes into phenomena. I can touch, the smell do not bring you with. magnetism congregated in small clusonly get from phenomena down deeper in the sphere of these potentialities; that | ters like the asteroids in the stellar sysand gentlemen. I will this morning very precarious things upon which to in their constitution, (and by the word the larger groups in the stellar system. draw your attention to the subject of hang. But the result is the only light spirit there I mean fineness in quality) I am talking about the infinitely small, to say, that aggregations are impene And the first state of this hypnotic conmaterialization. I do not know whether we have to guide us through the cav- and in their action, that the process of and these are the basic, organic tem-

conceal meaning. We attach the idea ent phenomena, and that these phe- visible cause for the change. of the reality so often to qualities, we nomena can be reduced into atoms, but Well, now, this is natural make entitles out of attributes and we that an atom has never been seen, but zation—it is the bringing of the invisible aggregations. You see men that are are continually forgetting that language that an atom really exists apriori, and into the visible, it is the patching up of experiments successfully carried out, so that is to say, a period when it is aggre. stuff entering into the form of man is a in nature. But more of this by and by. that by experiments alone can be dem occur in nature in barmony with the must consist of congregations or com turity, when the force finds its equilibmunitles of atoms.

manifestations of the spirit of departed | And these entities, atoms, are coumen and women. It is affirmed that trolled by force. Force expresses itself in reached and a new equilibrium is being production of the materializing prodeparted men and women, called spir- two forms, or two modes, rather. One its, have power to return into material of its modes is the pulling together; anphenomena in a temporary way and other of its modes its dispersing from of the atoms is in progress—a continuexpress their former characteristics together. We will call that mode ous change. And then comes death enal matter do. Consciousness being a which brings atoms together—we will ordinary, consequently difficult to pro- call that force; and that mode, that duce, and are produced under circum power, which scatters them we will call new administration. A new political duces wave vibrations upon the mag stances which are not altogether of energy. Energy dissipates the atoms head at Washington will best illustrate netic sphere of the personality, and this what may be called a scientific charac. and force brings them together. I do what I mean: Cleveland steps down magnetic sphere overlaps, and it over ter. That is to say, that sense faculties not know anything about force per se, and Harrison steps in. Nature is workare not always able to deal with these I do not know whether it is an entity ing in this way in all her varied and is sent out, and consequently we have a forms as it is desired; that they are or a quality of an entity; I do not know multiform phenomena. One equilib mind force. That is to say, mind acts fleeting, transitory, evanescent, and whether there are entities. It may be rlum is stepping in on the heels of anthat they are far from being fixed phe all force and no entity. Matter may other and producing something else. nomena, capable of being investigated simply be vortices of motion. By vor- The speech that you make to-day was tices of motion I mean whirlpools of | not just like that of yesterday, the dem-Well, I merely make these observa- force and energy seeking new equilib- onstration of energy and force is contions in the way of a description and a riums. This was the view of some of tinually going on. Nothing created, definition of certain phenomena which the most eminent scientists in your nothing manufactured, only out of the plane mind reaching mind, hearding

substratum upon which to rest all pherealm. It is a work of the scientific lng stationary in nature, but I see finite surfaces between developed

man reason that we seem to leave the temples of the universe. Now there are existences known to pole star of common experience. It is dangerous to the soul out there.

But let us get nearer to the phenomatom, consequently you will never be ena of actual existences or appearances. phenomena there does not come a time and work out their way, and they fill sized human brain. These cells are able accurately to describe an atom. Let us take, for example, the form, and when in the hoarding of the forces of their relationships after law. Materialism is an hypothesis. Man the simplest form in which life presents consciousness there is a capability resiing itself in a cell. By aggregation while I interject this. this cell, through its conditions, its environment, builds another cell and another cell. The quicker the impinge- senses, but which are correlated, coment of the environment and the present in the development and aggreferentiation. The more slow the production of phenomena. There is a changes in the environment and the sphere of magnetism out there; what is longer will the form of life in nature it doing? It is related to your organism, phenomena. When I look and see persist. So long as the clam can keep out of that sphere you draw those atoms certain appearances, and after awhile I | its quiet place and not be put into new | which enter into your combinations. look again and see the same appear- states of existence it will remain a You may take carbon, oxygen, hyances, I draw the inference that the clam and reproduce clams, but change drogen, nitrogen and phosphorus and time. It would be a mark of insanity life or its form until it has acquired a make life. The chemist cannot put the in a man if he denied the existence of a functional capability and a faculty is elements entering into the human thing when he was not looking at it, so built in the organism which makes the body, the sixteen elemental elements to being a condition of motion only. that I draw the apriori conclusion that clam something else. It is changed, it reare life. You may put them togethnature exists when I am not looking at | is evolved, you say, into something or- | er, but you cannot make body. There ganically different. The process is But down there in the insensible realm slow, but the process is but their aggre- that the chemist cannot get hold of. below that substance which stands gation under its surroundings. And There lies out there a stuff, and that under phenomena, there is an abstract these surroundings, I told you, are sub- stuff I call magnetism. There are difsensible, that is to say that the eyes, the ferent sorts of magnetism. There is a change is apparently to the senses un- perament. You see men of nervous, ex-

gating more than its community would most important function in the coverrium and can acquire no more, and when it has absorbed all, or maturity is that magnetism is an element in the on before you the form. Suppose that which becomes visible. produced, so that the continuous change | cessess going on in nature, and it stands in the relationship and the community nearer to the pulsations of consciouswhen the community is broken up. Nothing destroyed, but separated-a when this force is promulgated it promaterial already existing. The universe of phenomena a universe of asolution to the keyboard of conscious shoddy, making up old material, build. ness, the consciousness being struck by ing up new phenomena, continually making new combinations. The possibilities of the higher organism upon the earth to-day lies in the same relathe transcendental realm common to and life seem to me to be about synony- tion. There is no difficulty in the spirit, and if your minds will travel mous; matter and life seem to me to spiritual world, it is a difficulty made by ignorance only; there is no difficulty visualization of some of the invisible fine in phenomena the place where life in the realm of nature to produce ten begins nor where it ends. I see noth- milions spiritual worlds when the rela tions occur, the relations of these wonimagination to call into fancied exist- everything is in a process of infinite derful elements which men have ence that which is too small or too change, I see infinite vortices and in- named atoms. The marvelous relationships, combinations, disintegrations and great sphere of spirit unconsciousness, The scientific imagination has then points. When the mind laps over into the general transfusion of certain com. an atom, and it forms its relation and to go by hypotheses into the realm be the transcendental there is so much binations after a time make and change,

comes in a question here. That wheth- or it may be a banker in New York great cellular capacity. There are huner in the general tendency of conscious City. These elements of life enter in dreds of millions of cells in an average

By magnetism I mean modes of is something beyond earth out there

enters into everything ness than the vulgar atoms of phenomlaps according to the force by which it upon mind across the sphere of magnetism, magnetism being a means by which the blow is struck by one mind on another mind, the hammer made use of to strike the keyboard of consciousness, so that across the magnetic magnetic growth, will come in and find the mind acting across that sphere.

together, change the common elements belonging to the realm of matter with mechanical order, energy and power. You have the sub sensible organs entering into it, and then the physical elements that lie out there in a more sublime, spiritual form, all are mingling together according to their habits, according to their internal laws. There floats along in the great atomic life, the

may be a clam, it may be a plue in the magnetic plane. Magnetism fills This is nature's work, and there Canada, it may be a grape in Fiorida, the cells of the body—the brain has

knows no more about matter than he itself—the simple sac or cell, the first dent in the soul in consequence of this, thought in relation to the nearer pro-emotions and passions; but the greater knows about spirit. Man only knows brick in the great temple of differenti- by which it can temporarily throw cesses of materialization. Now, let us part of man is unconscious. Unconscithat which appears. He knows that ated organism. This cell is a nucleus around this spirit body a material ex- try to see a soul; use your scientific im- ous mind has a relationship to the body which presents itself to his senses, and or a whirlpool where the equilibrium pression. Now I want you clearly agination to call up a soul which has on the magnetic plane. The gaugilla of it does not by any means follow that is produced between the dispersing and to comprehend this: that between the no physical body. But it has a body, the nervous system are storehouses in nature is in itself what it looks to be to the congregating family of atoms. And invisible spirit body and the visible and this body is made up of the fluer which is stored magnetism, and these you. If you had microscopic eyes the what is produced is the organism, the material body is a matter purely of re-stuff of the phenomenal universe. It ganglia are large and small. By these world would be very different to you thing, called life simply, a simple pro- lation. Relation between the atoms, does not lie in the plane of your sensa- ganglia the processes of the mechanical tion. It is out of the plane of your sen-lifeld are conducted by the soul, and the of the universe being drawn upon, the have used a word that I need to define, sation, but it is seeking to come into processes which are vital (that is, so common force of the universe express let us lay the argument down here that plane. Atoms that are moving at called are carried out. a certain velocity are in the plane of Cut your finger. Will does not make your sensation. Atoms which are moved the finger heal, but through the prophenomena which are invisible to your ling at the rate of six hundred million cesses of vital crystalization there comes millious vibrations per second come a small particle, a blood corpuscle, and within the plane of your vision. If it crystalizes on the edd of the capillary, quicker will be the process in the dif- gating of those families of atoms in the they are moving at nine hundred mil- it forms a cell, it builds it up, and sends lion millions vibrations they are invis- up this structure until it meets on the ible to you. A spirit moving in that other side of the wound. The process vibratory sphere is invisible to you, and of healing is the process of building, of that which is moving at the rate of one the crystalization of cells, and this dehundred million millions vibrations per velopment is conducted mechanically. second is also invisible. Above and by No thought, no power-no directed low that is the line of sensible capabil- power. It is done by the unconscious appearances have been there all the its environment rapidly you destroy its put them together, but you cannot ity, and no operations that can be made mind; the unconscious mind is a body by intelligent thought will throw their builder. Not only that, but man shapes activity into another domain, the ability unconsciously in his magnetism his

soul of the tree could by marvelous or This process is more or less going on extra means hoard this power, or by to the clairvoyant eyes in its rudimenfavorable condition and position could tary state; in its highly developed state hoard more force, it would accumulate not so much so. Bit when there is a its growth rapidly. What is fertilizate great deal of sentient clairvoyance there relation, that relation hoards force, and tion? It is a suddenly letting loose of is a remarkable amount of this process hoarded force, and that force is taken in at work. So you see in your dark seby the absorbant process of organic life ances lights. You do not see them of and it etimulates this material develop- the same color, nor at the same place ment. Carry this out, cultivate this nor at the same time. One man will process until the intelligent, conscious see a light there, another man will not man out there in nature finds himself see it there. Why? Because his magon the magnetic plane of life, finds that netism is not vibrating at the same magnetism will answer the processes of rado as the magnetism of his friend. his will, his power, finds that he can His friend sees it on that plane or that belt the world with a thought, can cover centre of energy. When that great space with the impulse of motion, can whirlpool changes its velocity he sees touch the spirit and make it feel his it, but it looks of another color to the presence when beyond the bounds of man who saw it first. To one it looks visible space, can command the subtle white, to another yellow, to another force of magnetism. Man to day can blue, you see different phenomeus in think of his fellowmen on the other side the same formation. So in the thought of the planet and make the dear one, realm, the diversity of speculation make that soul feel his thought. Dis. which we find to day, the affirmation Now, again, these elements acting tance, as we understand distance in re- of one spirit and the denial of another lation to matter, does not here flud an is entirely due to the will of the instruanalogy in the empire of magnetism. ment transmitting. In the transmis-The world of magnetic existence related sion of a thought it has to take the exto the phenomena of material experi- pression of the mind transmitting. Orence will never illustrate ordinary ex ganic development, organic power, are istence. So that this mighty soul force the basis upon which all the main phecommands magnetism. Its first, its nomena rest. lowest form is the devolopment of hyp. Toen if this be so, that there does notic phenomena; hypnotism involves exist a power in the soul to store energy, materialization. The first phenomena will it lose an intellectual and mechanpreceded by magnetic images is the ical control of the energy to a certain substance of the vibratory mechanical boundary line? Toen, with this added mechanically the organism is produced motion. These results are not produced and progressive capability of mind, conlow phenomena and then visualize there new to consciousness and to hu enlarge, build and destroy the organic true to the force and environment. It upon the coarse organic plane, but on

storehouses in which the experiences of I will try to put into clothing my the phenomena are stored-feelings,

forces. The Buddhist is right in speak-Has the soul or spirit a capal dity to ing of a man mind. There is a projecthoard a sufficient amount of force to ed mind sphere beyond the organism project this force into the realm of the and the cellular or aggregated atoms, visible, because if this possibility does the families and communities of atoms exist then the common doctrine of ma-|hold greater states, and these are terialization must be thrown away, the around you and explain hypuotism, excommon doctrine relating to the com- plain presentiment. Coming events mon stuff of the universe of matter cast their shadows before. Presentimust be thrown away. We must read- ments of persons, presentiments of relaby inference, and our inferences are they are so subtle, so fine, so spiritual tem; congregated in large clusters like just our definitions also, we must no tions, pleasant and unpleasant, hypnotic longer say it is impenetrable. That is conditions are produced by this sphere. trable. But what happens? This: In dition is engendered in a sensation of throwing one phenomena of nature magnetism, you produce a consciousmeaning. Words sometimes by habit Then we know that matter is persist- explained because there is no adequate citable temperament; and special con- into another mode of being, changing ness in your subject, you do not destroy volutions of brain. Tuese men have that which is invisible to visible is but his will, but bring it into relation with iali. magnetism with very fine molecular chauging its vibratory action in its your soul. You talk to him without atomic composition. And if there is a organisms, soul talking to soul, mind very coarse, that have arterial temper- sufficient amount of force hoarded in talking to soul independent of brain, is but a symbol, but the clothing of the that we can affirm certain things of the the atoms into force, it is the presist. aments and possess very little of the the sphere of the consciousness it can thinking immediately into each sphere. thoughts; and sometimes the clothing atom, that it has certain characteristics ency of the equilibrium and the con- mental temperament. These men are be done. It simply changes the equilibrium this is entrancement, this is entrancement, this is entrancement, this is entrancement. brium; it is not a miracle, it is not an spirits control your mediums, and it know whether this word "materializate so exactly determined by chemistry ates the form. The living form of the masses of molecular combinations of interference with the laws of nature. It produces a new crystalization of the tion" is exactly what is wanted to de- that practical work can be done and organism has a period of childhood; magnetism, so that the mechanical is wonderful because it is new to your form until it becomes visible to your experience, it is marvelous because you senses. It was invisible because it was have not touched such sublime phe of another kind of motion, until the onstrated that the higher phenomena demand; there comes a period of ma. ing of the soul. And this magnetism nomena before. But in the growth of force stored is let loose like a cyclone a rose you see it before your eyes, in and is so manipulated that it clothes Next, then, let us take up the fact the building of a tree you see it taking upon the body a material expression

Concluded on Page 8.

Written for The Better Way. THE SUPERIOR CONDITION AND HOW TO OBTAIN IT. (Concluded.)

BY MOSES HULL. I think it almost impossible for one soul to instruct another just how to climb the spiritual Alps of which I have been epeaking. You cannot instruct a totally blind man as to what color is; nor can you make a deaf person understand sound; so we climb the spiritual beights. If you know enough to use your spiritual powers you need no instructions from others; if you do not, instructions from others can be of little use to you. Yet I may give some bluts; I may tell you of some wrong things to undo and of some right things to do.

I have literally stood down in the valleys-in the swamps--and have been soaked by the rains, and endured the etorms and breathed the mlasmatic atmosphere; so I have stood on the mountain peake and heard the thunders roar and the lightnings flash, and the storms aweep beneath my feet. The storm and miasm were the same in both cases. In other it did not. In one instance I was below the clouds, in the other I was below the clouds, in the other I was above them. This illustration applies to every spiritual storm. If we would get out of the spiritual togs, doubts, miasms and storms, we must ascend the boly mount of spiritual culture.

I strive to make it a point to hold daily, and sometimes hourly, conversation with this lifting power. It may be called inspiration; though I fraukly acknowledge I cannot tell whether it is one part of myself talking to another. or whether there is another entity-an outside intelligence talking with me.

Whatever it is, I know it reproves. rebukes and exhorts me; it tells me of my faults as no monitor ever did. The more I follow its suggestions the more and narrow path;" if I walk therein I am always with the best company when I am externally the most alone. When I refuse to walk in the way thus pointed out, I am left alone; then, no matter how large the company, I am alone. There is a loneliness nothing can supply. This monitor seems a shy bird; it is easily driven away; and once gone it is hard to get it back. In its talks it never flatters; it points out sins, selfishness and sensuality as no one else ever did. And, though it may seem strange, the more it rebukes the more I love it. As David said: "Let the righteous smite me, and it shall be like holy oil unto me," so I continually ask this power for its reproofs.

I pray, not because I believe in prayer, but because I cannot help it. I ask this teacher or monitor occasionally for manhood, a rounded out manhood. Then this inspiration reasons with me

"You have asked for manhood, have you thought how this desired boon can come? The angels have no store of manhood laid up somewhere to bring to you; it must be made of material there is in you. If there is nothing in you to work over into a man your prayers are useless. In any case there is only one way to answer your prayer, that it to send workmen to work you over. These workmen may be poverty, affilction, persecution, slander, misrepresentation, abuse, unpopularity. You are required to be scored, hewedstraightened out; the process will hurt, can you endure it?"

Again, manhood—spiritual manhood -is a thing of slow growth; you must not expect to sow your grain and reap your harvest the same day; you know James said: "Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it until he receive the early and the latter rain." Now are you willing to work and wait? Are you willing to be pulverized? To go into a crucible hot enough to burn the dross out of you? If not, cease your prayers, for that is the only road to an answer."

The old Hindoo proverb says. "What will you have, quoth God, pay for it and take it."

I acknowledge my continued longing for more of this spirituality. I want to be baptized-inundated-with it. As the bart panteth after the water brooks so pant I after this continuous unction from spheres above. I want it to come oftener and to continue longer. When it leaves me, then I am lonely; an indeacribable longing seems to selze me and I feel to pray in the spirit of that good old orthodox song:

"Return, oh holy dove return, Return sweet messenger of rest; I hate the sins that made thee morn, And drove thee from my breast,"

As babes sometimes cry themselves to sleep, so I often go to sleep breathing a prayer for more power to see -- not with my eyes but with my understanding. I want to see, feel, hear, or by some indescribable sense realize the apiritual. Often after a short sleep under such conditions I am awakened by this intelligence, which preaches me a sermon which does for food for thought for a long time. I can hear, or by some means I get, one of these suggestive discourses now. As nearly as I can translate it, it runs about as follows:

Why do you pray for this spirituality -this open communion with the spirit? that saye, I am and will ever be.

To whom do you pray for this bleesing? What power can bring it to you? Supposing an angel were commissioned to bring it, what could you do with it? It is here; it lies all around and within you even now; take it. You poor blind male, open your eyes if you want to see. If you want air and sunshine open the windows and let the air and sunshine in. Don't ask for spirituality and then close your door against it. If you wish to view the scenes and breathe the air which can only be enjoyed from the mountain top; do not stop down in the valley; climb for it; climb all the way for it. Do not expect the blessings on the mountain top after only a few moments' climb; those crargy rocks must be sca'ed. If you would have spiritual culture—spiritual strength enter at once the spiritual gymnasium and give yourself spiritual exercise. Eat, drink, sleep and live for the spiritual, not one day, or one week, or one year, but make it your life work.

"Heaven is not reached by a single bound, But we build the ladder on which we rise From the lowly earth to the vaulted skies, And we reach its summit round by round." Remember the parable of the person

who, in searching for pearls, found a field in which was a pearl of great price; he sold all he had in order to purchase that field. The treasure you seek can beating down in trading with your apiritual self.

There is a deep meaning in the Ausnias and Saphira story; turn and read it and don't keep back a part of the price. By keeping back part of the price you lie; not to men, but to your piritual self, which is to God. Do do it and expect spiritual blessings; that is not the way they come.

Is there any worldly selfish love, any "besetting sin," you cannot renounce? Does this spiritual life you crave seem you more important than mere fleshly appetites and desires? Will you prove that it does by renouncing all for it? If so, it is yours. If not, be like the man in the parable, who had "great possession," go away sorrowing.

It may not be necessary to give up everything, but it is necessary to come to the place where you can, if neces it suggests. It points out "a straight sary, give up all. There is a test you must endure in order to put you where you can receive what you ask for. In giving up all you may possibly hold on to the things which you renounce; not as something to blees you, but as somebody to bless, and as something with which you can bless the world.

"Now," said the inspiration, "you have had enough for one sitting. closer you walk to these truths, the oftener and the purer will these ser mons be. These truths are too precious to cast before swine. Prove yourself a man; walk in all the light you have, and more shall be given. For to him that hath shall be given. 'Light is sown for the righteous."

Written for The Better Way. COGITATIONS. BY JOHN WETHERBEE.

I think it a very difficult thing, and it may be an impossibility, to realize in one's self annihilation, a ceasing to be. We can conceive it in others, perhaps, but not in ourselves. I find I cannot do It, and I do not believe any one can. They may think so intellectually, and think they realize an end of consciousness, but there will arise a persistent consciousness that refuses to be stifled.

It is something deeper in our personality than our intellect, or thinking cowers: it is in the spirit, which is back of all, and knows itself immortal. Some may question about there being anything deeper than our thinking powers or intellect. But if we examine ourselves closely we will find what Lewes says is true, "that our intellectual operations always imply an externality. Even when we are speculating about our feelings, or mental operations, we always view them as apart from ourselves. The emotions have a deeper root in our personality." "I believe," says Professor Tyndal, "that even the intellectual action of a complete man is consciously or unconsciously sustained by an undercurrent of the emotions." Well, I think this "sustaining undercurrent," no matter what intellectual conclusions we come to, will not give in to the thought of annihilation, which means ceasing to be. Sometimes doubts come and we say

to ourselves death ends all. We know what unconsciousness is, for we have all fainted and been brought to, and for a little while we do not consciously exist, We sleep sound at night, and are un-conscious until we awake, the world has gone on for five or six hours, and we are oblivious to the fact, as if we had been dead that length of time.

Death may be a sleep, we say, that knows no waking, and the world goes on. The bustle and activities of life continue, year in and year out, and we are the came as if we had never been.

At death I leave mourning friends,
who will miss me, who will need me, who have depended upon me, and will suffer when I am gone, and the thought is dreadful. But, I say, in a few moments I will not be conscious of the fact, or that I have ever been; the bare thought may bring a sigh that will last until I am ended, but I shall know then

nothing of it.

Now, it is my impression that it is not in the power of a man to consider himself in a state of non existence, he knows intuitively that sooner or later

he will awake into consciousness sgain.

I think this has been the intuition of noble souls. Socrates and Plate in old times and Theodore Parker, Ecnest Renan and others in our day; they feel their immortality and need no revela-tion to establish the fact. Most people need a revelation in this age to inspire them, but when they get way down into themselves, the perpetual ego is always there, which will always say, forever, I am.

Modern Spiritualism is sensuous proof that we survive what is called death. It is the spirit, the deepest thing in us, THROUGH THE CRUCIBLE. An Inspirational Story. BY J. WHITTEHORE, M. D. CHAPTER V.

The next moraing after Harvey's visit to the medium, notwithstanding the assurance she had given him, he fell anxious to redeem the watch, and could not place implicit confidence in what had been told. He made a vigorous effort, and before noon more than the needed amount had been raised. He then set out to find Lucian Grant. He speut nearly all the afternoon in a fruitless search. He was told at different places that he was getting ready to start that evening for California. He finally left the money at his office, taking a receipt from Grant's chief clerk, and leaving a note to Grant requesting him to leave the watch and chain at was too late. Then he went back to Grant's office and was again too late, the office being closed for the night. He was deeply anxlous, yet he could not believe that even Lucian Grant could be mean enough to sell or carry off the watch. For reasons which we shall learn by and by the watch was of priceless value to the young doctor; and its intrinsic value was more than three times the amount owed Grant. He waited anxiously for the morning; then as soon as the business offices were beginning to be opened he repaired to Grant's office. He did not find the watch, but an insulting note from Grant containing the money he had left, and saying he had sold the watch. No one in the office knew to whom. The reader ought before this to have

known more about who Lucian Grant was. Twenty years before the beginning of our story, and not far from that of Mr. La Rue's marriage, Margaret St. Ruth became the wife of a wealthy old man by the name of Grant. About the only attractive quality of the old man was his financial ability and great wealth, yet he professed to have royal blood in his veins. He was small, illformed, dark hair, with deep set, restless black eyes. Of the stately, queenly figure of the strong-willed woman who had, in common with several other men, fascinated the old millionaire we shall hear full enough as our story proceeds. Lucian was the only child of this union. From early boyhood he had been an adept in trade and perfectly unscrupulous in all business transactions. His moral character was patterned much after that of his mother. while in personal appearance he was the mean image of his father. His leading characteristics were salacity and greed for gold. He was disgraced in school and expelled from college in his first year for betraying and ruining a poor girl. He was kept much away from home, and his mother disguised his dead and settled for his crimes. Before he was twenty years old an Euglish uncle, for whom he was named, left him half a million of dollars. This in to years the young man had doubled. He at the same time had charge of all his father's business, as the old man had become too old and ill to do much himself. His business ability and vast accumulations of money of course made him a great man iu New York. Mr. La Rue was quick to recognize this young prodigy, and associated bim as a partner; first, as manager of his mining interests, and then made him an equal partner in all his extenalve business. He was now desirous to make him his son-in-law. His mother had never ceased, for any considerable time, to have a corrupting influence over Mr. La Rie. Since old man Grant had been confined to his room by age and illness. La Rue's visits to the Grant mansion had been almost as frequent as they had been to his sick wife. Hence every possible combined effort was made to induce Marion, who understand—you must not ask me to knew very little of the real character of explain. I must not even have that spring time. Lucian, to marry him. Mr. La Rue himself was deceived about his early career as a boy. Marion had been brought up to regard her father's authority as absolute. Her teachers had all been the creatures of the Catholic Church, and she regarded it as a matter settled by divine authority that girls should be in unquestioned subjec-

CHAPTER VI.

"Amid those scenes of doubt and grief Their hearts are closer joined."

After the counsel of doctors Marlon became very anxious to learn the opinion of Dr. Harvey as to the case of her dear mother. Dr. Plummer had all the while insisted that she was in no danger, and her father almost made sport of her, as only nervous and half solved to death. She had other reasons for wishing to see the young physician, as the reader may surmise. So the follow. ing evening Dr. Harvey was surprised to see Marion La Rue at his office, unattended. She had come in her carriage to a drug store a few streets
one night he was hastly summoned to
the Lx Rue mansion, this time to see away, sent her carriage home, and Maggie Kelley, Marion's beautiful-wait- prehend, alone on foot sought his humble office. ing maid. As the symptoms seemed than we.

Never before is her life had she been alarming, Dr. Plummer was called at alone on the street after dark. She had the same time. Mr. La Rue was away missed her way and came in much frightened and almost fainting. The doctor was even more agitated than his caller. They were both soon reassured and calm. Marion asked a candid and a truthful opinion of her mother's condition and

on Broadway, when he saved both ber-

'She cannot recover."

self and her money. She was glad of an opportunity to express her thanks. Theo, after much embarrassment and hesitation, she asked about the watch and chain which had been beld by Luclan Grant. She found out how highly it was prized by Harvey, all aside from its intrinsic value. She did not ask him, but thought probably it was prized as the gift of some lady, perhaps the office. He then went to the rail-way office, hoping to see him there, but the came to let Grant have the she thought the last rites of the church money for a short time until he could collect money due him in the country. He had placed the watch on the table. and was debuting the question whether he dared to pawn it for a short time until he could collect bis money, when Grant came. He admired the watch and chain and wished to purchase it. Harvey told him that money could not more at least buy it, but that he needed money and thought of pawning it to some reliable broker. Grant then offered to advance what he needed on the watch, and he might have his own time to pay. papers were passed between the parties. Harvey took fifty dollars and Grant took the watch and chain and went his A few weeks later Harvey collected his money-more than enough to pay Grant and all his other indebteduess. Coming to his office late in the evening with the money in his pocket. he received a call to visit a patient which demanded haste; he started off at once forgetting to leave the money in the office, passing necessarily through a crowd on his way, unmindful of the money in his pocket. he returned he found that he had been robbed of the book and all its contents This was when he had lately commenced practice and had but little business. This loss greatly embarrassed him. Then one misfortune after an other prevented his payment of the fifty dollars. Grant had been long tormenting him with impudent duns. He would neither patiently wait nor let him have the watch to pawn else-where for the money. At last Grant had made a tacit agreement to wait until this morning. He then related the efforts he had made to find Grant the previous day, and disappointment. almost dispair, to find the watch had been sold to some unknown purchaser He was then more than ever asto nished when she declared her elf the purchaser, and she held it subject to his order Marion finally invited him to meet Da Plummer again the next day, which he gladly promised to do. No one suepected that Marion had been elsewhere than to the drug store. She felt really frightened at what she had done, but was reassured by the conviction that she had done her du'v, and followed the earnest advice of spirit friends; and she then intended to follow her convictions still and refuse positively to be come the wife of Lucian Graut. She regretted that she had sgreed to cor-

respond with him. The visit with Dr. Plummer at the sick bed was little more satisfactory than the previous one; but the visit with Marion was a rich feast to the in conjunction with his own surroundyoung doctor's soul. When she ventured to ask why he had not asked assistance of his father or friend when he so much needed money, he replied that he had not a relation to his knowledge in the wide world-that he had have the desire to be purged; and then never known of one; that he did not know even his own name, age or place

of birth, she was affected even to tears. | their "sins," or passions, or babits, as it considered her condition in life worse than his. She indeed had never lacked money or flattering attentions, and any protestations of affection by shallowbrained rich men whom she had no ment's notice, and many spirits lie doubt loved her money; but that she was really a slave. She envied even the freedom of her maid—even the doctor's independence. If her mother should die her only tru-ted friend control, except by years of practice to would be gone. Harvey could not comprehend all this. As he took into account the magnificence of her surroundings, her wealth and numerous servants, and all circumstances of her station in life, he thought it could not be as she stated, and he told her so. She replied sadly, "Doctor, you do not just as nature punishes thoughtless by we have to the saling in according to the discords existing in the spirit when it reaches the other shorterm."

She replied sadly, "Doctor, you do not just as nature punishes thoughtless by we have the saling to many green, applied in liberty, but still I am by no means my own mistres; I'm a slave!" and again that is, be temperate in all things be own mistress; I'm a slave!" and again she wept. Then she brought out the watch and chain. She seemed hurt when Harvey proposed paying for it. She only did her duty and in little part compensated him for the service he had done her. When she accidentally discovered that Harvey had been robbed while in the act of assisting her, she was all the more pleased that she had assisted him in the matter of the watch. Harvey suggested that as tion to their fathers and married wo men to their husbands; yet the girl in voluntary detested Lucian Grant, and thought she could manage to get rid of his hated attentions. Thus the matter stood at the time of his departure for the West.

CHAPTER VI

so named it.

CHAPTER VII. "The tempting fruit is almost ripe, But far above my reach."

Three months had passed; Dr. Harvey's business and uccess had marvelously increased. He had removed to better quarters; had more teams and

from home on business. The doctor could not agree upon a mode of treatment. The sick girl was allowed her choice; she preferred Harvey, and Mar-lon asked Plummer to stay as counsel. He augrily refused and threw himself out of the room. Next day Plummer ospects, which was reluctantly given: Rue. He got a decided rebuff, but was the cannot recover." He deeply allowed still to treat Mrs. In Rue, who made complaint and appeal to Mr. La sympathized with her in her almost overwhelming grief. Then she referred to the recognition of him as her delivers on the night of the fearful accident greatly attached to the beautiful girl. Their mutual interest for Maggle and their frequent meetings and delicate reference to past events, brought them into very close sympathy with each other. Dr. Harvey complied with an invitation to call upon Mrs. La Rue She requested and unprofessionally. insisted that he should give her his houset views of the case. This he did in a spirit of kindly sympathy. She was not afraid to die, but, according to He was in pressing need of were necessry. She was still shadow of a most accomplished and beautiful lady. Before Dr. Harvey left the last day of his necessary visits to Maggie, Marion asked blm to give her a history of his early life. To this he consented, and next evening was sppointed as the time for him to redeem the promise. So they will meet ouce

(To be continued.)

OUR QUESTION DEPARTMENT.

subscribers, who are not fully posted in | ing the grosser one, and the inside one your truths, will you please answer, through your columns, the following questione:

through their own eyes?

to mortals after passing into the spirit world, and by whom is this punishment inflicted?

4. From all that you know, what is necesary to do while in the flah in order to enjoy happiness after the change, called death?

5. If a man and woman marry, and the man is good, industrious, gentle and kind, and the woman is a veritable verago, blasting and making life mis erable, is it his duty to live with her until death parts them, or ought he to your readers get a wrong understand-

SUBSCRIBER. Very truly,

ANSWERS.

1. Assuredly, for they have eyes of their own to see with. They may look through a mortal medium's eyes when controlling the same, and some spirits cannot see material things without a medium, but much depends on individual development. The lower spirits know no more of their material surroundings than do the lower, or spir-Itually undeveloped, or grossly materialistic mortals of their spiritual surroundings. But as man progresses in spirituality he cognizes the spiritualboth entities being open to him simultaneously-and as a spirit progresses in like manner, he cognizes the material

2. People who "pass over in sin,"

as you please about that, glad it's not

laugh, sneer, ridicule, or contrast ourselves with the life and doings of others to remember that we are open to conviction equally as much as they whom we take to task, by those who are in possession of facts we have yet to comprehend, unless they are more generous please tell me why and wherein I am

To the Editor of The Better Way, For the benefit of many of your new 1. Do spirits see mortal things

2 If people who pass over in sin are "purged" on the other side, how is it that there are evil spirits in the spirit world who continue on that side to lle and swear? 3. What punishment is meted out

correct her morals, if so, how?

that is, have active evil tendencies at transition, are not "purged" until they it takes nearly as many years to undo I will answer in this wise: I claim She in turn told her friend that she took to develop them, that is, as long are composed of atoms. I believe that as they were enjoyed or indulged in. Then a liar here, will be a liar there, for a habit is not thrown off at a moagainst their inclination or will, just as former drunkards cannot resist the

> 3. There is no arbitrary punishmen meted out to any one. Nature punishes

Meantime the practice, success and popularity of Dr. Harvey was rapidly increasing. Dr. Plummer was unwittingly alding him by abuse and ridicule. A very strong friendship—not yet strictly confidential—had grown up between the poor Dr. Harvey and the beautiful and accomplished heiress, Marion L's Rue. Had it reached the dignity of mutual love? Neither had as you please about that, glad it's not our funeral.

Would it not be the better when we

Written for The Better Way. Time and Space

Time and space has no limit, space no bound "All are but parts of one stupendons whole,'

Each joining in progression's endless round In glad obedience to the unit soul.

Mortale appear, naming their advent, time What is to be, the future they define,

She same will be man's verdict to the last Yet time, and endless ages all are one, Mpace has no measure, neither caniral

Life is all motion, and all motion's life: Stillness is death, no bound no center

ANSWER TO LIGHT WANTED.

To the Editor of The Better Way.

I see in issue of May 31st a short ar. ticle headed, "Light Wanted," by Dr. G S Lincoln. The point upon which the Doctor asks for light, being one I delight in. I have given it much thought, and have come to a conclusion quite satisfactory to myself, but do not know that I shall be able to give the Doctor any light upon the subject. I do not claim to know what I am about to offer, but give it simply as my opinion. I wish first to make an explanation foreign to the Dictor's question, that I may make my point more clear. I believe that the soul is the "ego," the "me." and that it has two shells, coverings, or bodies, the outside shell bethe finer, and within dwells the man. I believe the life, the "me," to have existed back in the atom, having traveled up through all the lower gradations, culminating in the "genus home." It is no doubt true that the male fornishes the life, and the female the soil, so to speak. The "monad" in the male germ is, no doubt, an organized entity, and when it reaches the female ovum impregnation takes place, and the life, the entity deposited there, commences at once to clothe itself with the finer and grosser bodies spoken of above. The Doctor says, and truly, too, that

the spermatez on from the male, entering in contact with the female ovum, is the combination which forms the starting point of a new person. This is no doubt true, but I would not have ing of it. This combination, remember, is not the starting point to the life, the "ego," the "me," but the starting point to the shells or bodies of the soul. I claim that the life is furnished by the male, the female being only the receptacle, whose business it is to furnish the material for the growth of the corerings of the soul.

The Dr. says: "At birth the body is said to contain a spirit." I don't like the expression, "a spirit." What is a spirit? I am often asked. Sure enough. What we call spirits are human beings: men, women and children, and should be called such. Excuse the digression. I will now proceed with the Doctor's question. I rather say at birth the bodies contain a soul, an entity, a human being. The Doctor saye: "I wish to know when the spirit was first present in the body; was it at the fecutdating of the ovum, or was it at the quickening?"

A very important question, Doctor. that all bodies, animate and inanimate, every atom contains unconscious life which has traveled up through the different kingdoms up to man, the crowning work of nature's effort. If this be true, life was there first; the life furnished by the male enters the female ovum by the procreative law and impregnation is the result. This entity, the immortal soul, seeks the ovum and commences the building of its coverings or bodies. I believe that life is everywhere; all nature teems with life. Life in the grain of sand, in the granite, rock and flusting in the air. It is a demonstrated fact that the male germ contains life; then how came the life present there? we may ask. Dare I answer? It is a new idea. I

confest, but I will venture. I believe the mounds or spermatizion, as the Doctor calls them, to be floating in the air, and that the male inhales them. while the female repels them. Some may laugh at the idea; those who do not will please tell me where came the monade known to exist in the male germ? It won't do to say that life was made-formed. Life and matter must be co-existent and co-eternal. We are here; but to consider how we came here is getting into deep water.

I believe that there is an external life principle, a moving power that permeates the universe, of which we are a part, in us all, through us all, and that we all have a spark of divinity within us, which you may call God if you wish; I prefer to oall it an eternal principle of nature. I heartly wish that all would study the problem of life, from whence came we, etc, more fully; and when prospective parents would come to realize the fact that an immortance in the state of the tal soul exists the moment conception takes place; and that an abortion is the most cruel, heartiese, soulless murder that they can be guilty of committing. many might be led to stay their hand, rather than commit such a helnous crime. Oh! prospective mothers and fathers, see that your hands become not stained with the blood of your innocent, helpless, unborn babes. See that they do not meet you upon the other side and there behold your bloodstained garments. It is to be hoped they will not. Now, Doctor, if you or any one else do not like my answer. A. ALLEN NOE wrong.

Written for The Better Way. SPIRITUAL PHENOMENA-HOW PRODUCED. HENRY H. WARNER.

In a prior article we pointed out how we believed the phenomena known as raps and levitation of ponderable bodies were produced; and in this article it shall be our province to outline very briefly our views as to the nature of the trance phenomena.

The trance is as purely a normal function of the psychic man as sleep is of the physical, and may be induced in many ways according to the varied temperaments and needs of the subject for entrancement. We are aware that a certain school of thinkers look upon the trance as an abnormal or supernatural manifestation of the powers of nature, thus presenting to the world a manifest absurdity -a supernatural being born from the natural -contrary to the law that like begets like.

The trance is either a conscious, semiconscious, or so called unconscious state, but here let us say unconsciousness does not exist as a fact in nature. Unconsclousness is annihilation, the total effacement of being, and while the brain and memorizing faculties of the sensitive may be held in abeyance and thus not retain any consciousness of the sensations of the spiritual power upon them; they are as truly conscious, living entities as in the ordinary state. Yes, the trance is an exis not a preternatural state.

The trance is simply, in any of the three forms we have mentioned, the result of the passivity of the physical organization, produced by the operation of this automatic force substance upon the physical body, directed by the spirit operator, who may be an incarnated or a decarnated human being, but the force is the same and the purpose is the same-the quiescence of the physical man, so that the spiritual man may find a freer expres sion and be brought more closely en mapport with the spiritual forces surrounding him.

Some may require noise and violent exercise; some perfect silence or music of a soothing nature, or any of a hundred other means, but the end is the same as we have said before. The spirit decarnated who entrances the sensitive without the aid of the incarnated spirit, stands in the same relation to the subject that the mesmerizer or hypnotizer in the body does to his subject, only the spirit operator rarely seeks to lower the dignity of his or her subject, but rather to uplift and elevate the moral faculties of the sensitive, when allowed to do so by the surroundings. The human in the flesh more often seeks, in his experiments, to degrade the dignity and blot out the individuality of the subject by substituting his own ideas of a low moral plane and clownish tricks for the higher truths that could be as readily suggested as the others.

Materialization is still a mystery to many good and true people, and there are many such who deny the possibility of such occurring. We do not blame them, acter. Many say that is only the medium personating, and that they would like to tie the medium and sew the medium in sacks, etc., etc., and have perfectly fraud proof conditions.

There is no fraud proof condition in existence. There are no test conditions that can be relied upon as being scientifi cally accurate. What? All our tying, sewing, and sealing in vain? Yes. Of no more value than a piece of pie crust; of no more value than a rope of sand. The same power that can take a ring through the solid walls of a house and transport it to a house miles away can untie, unseal and replace every one of those bonds as accurately as before. The only scientific method of inquiry, as it seems to us, is to remove all artificial restraints from the persons of the mediums, take the cabinets away from folding doors, or else build substance it passes its influence through your cabinet with a solid side and bottom, and ask the medium to sit in that, if it were necessary for her to so sit. But we would much prefer that the medium should sit in the circle in full view of the

We hear much about ancient chemistry and special chemical bands in some of these circles. Gentlemen prove it. If you can prove that an ancient spirit of 10,000 years ago knew any more or as much of the laws of chemistry as Pasteur, the so-called material, it can occur and Crookes, Hare and Foye of to day, then we will acknowledge your truthfulness. But until you show it by better evidence than assertion unsupported by a single chemical formula or analysis, we must render a verdict of "Not Proven!" The actual records of the past show us in fact a lamentable ignorance of the most simple elements of chemistry, but that in the law of progress these spirits have attained to a more profound knowledge of chemical laws and re agents, than we in the body, we must acknowledge, but it is experience, research and modern chemistry they are applying and not the ancient formula that prescribed mercury as the universal chemical solvent of all ills that man is heir to, or that recommended the admixture of gentian, onions, garlic and rosemary as a sovereign remedy against boils, fevers and evil spirits!

Man knows more to-day than he did 6,000 or 60,000 years ago. The very facts that we are conversant with so to prove his constant evolution from a lower grade of intelligence to his present high plane.

Then how is materialization produced if it does exist? If it has any existence at all, it must be in accord with regular laws, and we do not want personation palmed and also materialization and other similar look at the matter carefully. This same and some the other, as the true state of finer substantial force that is present everywhere in nature pulsating through all her arteries and veins, is once more our friend. Directed by our spirit operator, our spirit chemist, it acts as the spiritual electryolizer, the spiritual decomposer of the elements surrounding the medium and the circle, and from the resultants, the chemist, by a change of current, builds up again a form which is substantial and solid to outer touch and sight Out of the elements given out by the sitters, their aural emanations, the chemist has built a form; but it is like Pygmalion's Galatea. It needs the quickening power of life within to give it expression; it needs the soul and spirit of your loved one to give it vitality, to lend it the individuality that proves to you that your dead are not dead, but have triumphed over grave and death, to whisper sweet words of consolation to you once more in the way of old.

But how am I to know it is my friend? your son or daughter or friend had been a concept of something in the breath traordinary state of human affairs, but it absent from you for a time and had re- called life or spirit, with the loss of which that by their knowledge of matters that were known only to you and them.

It is no scientific proof of a French spirit to talk French in a hall where all are English unless there be one among them who understands that language. And when the medium is acquainted with both French and Spanish or any other language that is given out, it is not a genus, but moving in a common blastima, or plasma. By looking one step lower communication then, for we would know that the spirit would speak his own language correctly and not inflict upon us a mass of gibberish and call it Greek, Hottentot or Indian to suit the taste of the hearers who would swallow it all as a young robin gulps down everything fed to t over the side of the nest.

That spirits can and do materialize we know to be a fact, but they will personate, they will transfigure the face and they will etherealize, and the last phase is absolute sensation, we cannot find evidence of ly convincing to us, more so than any other, and when the materialized or etherealized form vanishes through the ceiling or in the air above the heads of the sitters, it is more convincing still.

Personation and transfiguration are as much spirit manifestations as any we have mentioned, and in fact they require finer powers of acting, and higher forces to be utilized. Of acting on the part of the spirit, we mean, and it uses a medium more exhaustingly than the other. In all the walks of life there are not two people who walk, talk or act alike, and to personate the peculiarities of 30 or 40 or even of four different people in one evenng is a difficult matter, and it is one of constant pain and suffering, for in returning by personation, the spirit must necessarily identify itself by its former earth conditions.

In transfiguration the laws governing mands of the genus as to its form and sex for undoubtedly the course ordinarily this same automatic force substance come pursued and the explanations ordinarily in play, and again the spirit uses the elegiven by managers and "cabinet spirits"

given by managers and "cabinet spirits"

ments of another to mold its own likeness upon. It is as if a sculptor were to model upon. It is a sculptor were to model upon. It is a sculptor were to model upon. It is a sculptor were to model upon. I and constantly alter the appearance of the features without waste of material,

Independent slate writing has been explained in all manner of ways, as an instrument slid between the slates and a nuca silica plate slipped between when you were not looking, but what validity have these excuses when you take your own slates just bought, and without having unwrapped them obtain a message, and that message in the handwriting of the spirit, not the medium. Changed the slates? How could he, and how was he to know the slates you were to buy and the paper and color of string they were tied is a machine for transmitting a man's handwriting over the telegraph wire and producing an exact lac-simile of it at the self in the form it constructs. other end. So by means analogous to this, the spirit transmits its forces and powers along the spiritual wires, and you have your slate writing. Between the slates? That upper slate has no existence to the spirit. By this same penetrative that outer covering and lo! your writing.

To pass substance through substance is a chemical and mechanical process that goes on every day in nature. A bladder stretched across a glass jar and another jar fi ted over that, so the bladder is the only means of separation, and you place ing in regard to what spirit is, and would certain fluids or gasses on opposite sides of that bladder, or only on one side. and in the course of 24 hours, or maybe less or more, they will have changed sides, and they will be found to have passed through that bladder, and it was solid substance, so called. If this occurs in the realm of

To proceed further would be to weary our readers and we say study this, and see plasma into form for the habitation of the If it is not a reasonable explanation. We have not aimed at a detailed statement of our reasons, as that would require a book, spirit body is prepared from spirit sub-but we have simed to give you something stance, which has been transmuted from our reasons, as that would require a book, to think of in place of the alleged deviltry of the mediums in tricking you.

We believe in scientific methods of investigation, and we don't believe there is ties, be they material or immaterial. The any absolute fraud proof condition or test ego is the possessor of them all, and by circle except the method indicated in the their use becomes the conscious intelliearly part of this article or similar methods, and the use of eyesight, reason and common honesty on the part of the sitters. Some of them need as much, if not more, watching than the medium.

The pangs of a guilty conscience can only be equalled by the sufferings that an honest man has to undergo who is compelled by force of circumstances to sell his principles for bread.

WHAT IS MAN!

To the Editor of The Better Way.

In reading different articles on the sub ject of "What is Spirit?" I have been im pressed with the depth of thought mani fested by different writers, and yet I do not find one who explains the subject to the satisfaction of my mind, or that gives me clear ideas of its entirety.

It is agreed by all writers that man is: upon us as materialization. Then let us spirit or has a spirit. Some assert one man's being.

Is man a spirit? If not, what is he? Sometimes we can look best at a subject by studying the thoughts of the ancient thinkers. They may not be true, but they often open up a line of thought that has a deep vein running through it.

Our modern language is nearly all based on the words framed to express the ideas had by our primitive ancestors. One of the first words on record is Nesh ania, a cabalistic word which, through translated breath of lives, should have been translated spirit of lives, or living spirits, or the spirit of all lives.

This Vishana was breathed into man's nostrils, and man became a living soul (creature'. So we can see the ancient thought was not that man was spirit, but that he inhaled spirit, and by it became a living creature.

The highest concept then had was the concept of a physical man being quickened By the same tests you would apply if by the breath. Evidently the writer had turned to visit you. You would know man would be in a state of death; but them by their looks, but more than all with it he would live. Wherein does that differ from the present understanding of man's status? Let us inquire into the production of man as now known.

His origin is from two tiny points: the spermatizes and the ovum. If we examine them carefully we find them traceable down by stages, or points, or centers to a protoplasm. Take the spermatizoa-a living, acting being, giving no evidence of there is a change in appearance, we may call it spermatizoon. One step more and we have the monera; yet another step and there is protoplasm. Taking the ovum, it has a center called nucleous; that has a center, the nucleolus, and that a center, the nucleolossi; and that again ends in protoplasm so we say; but are not able to say that both the monera and nucleolossi have not a central point.

We become lost in our powers of research into its hidden mysteries of being; for go as low as we may, through or by genus; yet the mind has to conclude there genus and sex in the entity, and that PACIFIC COAST. entity is in the protoplasm.

If we can gain a concept of what the protoplasm is composed, we perhaps can gain a concept of whence the man. That he springs from an entity is patent to thought if not to science. When we first discover him, the monera attacks and devours the nucleolossi, and the nucleus is devoured by the spermatizoon; the nucleus by the spermatizon, and a child begins to form by the combination of the two elements.

From the egg, then, the material is taken by the genus entity of man to form the first foundation of the body or creature, and when sufficiently builded, the

perfected, is cast off by the mother: it breathes the nashama and becomes a living soul (creature). Thus far the mother to the growth of all temperate and semi-tropical poducts, including bananas, oranges. means of supply for some power (an intelligent power) to frame from the invis-

telligent power) to frame from the invisible things a visible body.

What and from whence that power? In every department of the structure design is seen, and the product is the work of thought, and yet neither parent has furnished either design or thought. (viz): conscious design and thought. We must go back of any tangible cause to find the primus mobile of the phenomena. In our investigations thus far there is no evidence that anything we call spirit exists. Thus far there has nothing been revealed except matter and the mind, which manifests itself in the form it constructs.

During all the advances of the creature man in his farther development, both in physical and mental being, the same law of combination holds sway. The body is formed by the mind from the dust of the earth, and is a manifestor of mind, both of its constructive ability and its power and breadth of intelligence; and yet there is no spirit manifest as spirit is understood to with? You all perhaps know that there that anything we call spirit exists Thus

breadth of intelligence; and yet there is no spirit manifest as spirit is understood to be. Spirit is not understood to be either matter or mind. It is not the material body; neither is it the mind. Then what is if? We think there is a misunderstanding in regard to what spirit is, and would answer the question by saying that spirit is the transmuted principles and substances of both matter and mind.

These principles are carried along by the forces belonging to the entity, through the principles are carried along by the forces belonging to the entity, through the principles are carried along by the forces belonging to the entity, through the principles are carried along by the forces belonging to the entity, through the principles are carried along by the forces belonging to the entity, through the principles are carried along by the forces belonging to the entity, through the principles are carried along by the forces belonging to the entity, through the price adjoining is to advance the cause of Spiritualism and not to make money selling to the price adjoining land (not so good) has sold for by the incre. The government of the Colony will be by its inhabitants, the same asother towns and cities. A prohibitory entitled to properly unquestionable.

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Orders for tole to only a division and not to make money selling to the price adjoining land (not so good) has sold for by the incre. The government of the Colony will be by its inhabitants, the same asother towns and cities. A prohibitory of the Colony will be by its inhabitants, the same asother towns and cities. A prohibitory the colony will be price adjoining to the price adjoining land (n

These principles are carried along by the forces belonging to the entity, through chemicalization and spiritualization, combining in different equivalents the same does occur by an analogous law of spirit and then the spiritual body. The nataral land the spiritual body. The nataral ving as a mould to tashlon the spiritualized

> Spirit, then, is mind and matter, and a the baser elements; and as spirit cannot be an entity, but is composed of entities, and those entities are parts of all other entiego is the possessor of them all, and by

> gence recognized as man. Man, then, as a conscious intelligence, has a commencement by the unfolding of the possibilities inhering in an entity: by combining mind and matter in specific form and equivalent atoms, and by chemically changing in equivalents, setting free the thoughts and ideas by a system of spiral motions, subliming and transmuting the substance mind to concepts and Intellection, and at the same time building its

Wonders

lgor in restoring gray hair to color, promoting a new growth, preventsilky, and abundant, and the scalp cool, healthy, and free from dandruff or humors. The universal testimony is that this preparation has no equal as a dressing, and is, therefore, indispensable to every wellfurnished toilet.

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IMMORTALITY.

C. L. Merrill in the Independent Pul-

the dictionary. When fancy runs riot such notions are the result.

Man is a powerful thinker. In the presence of mortality he thinks immortality. Here he rises mentally, along the line of the most resistance. The man who can walk without a crutch, carries no a forehead.

The idea of a soul without a body, is structure of any kird. Saying that we can know without a body is slandering can answer to his own satisfaction. the universe. Would nature spend twenty foundation?

The conscious self that disappears in the calm of deep sleep and in the wild storm of highest fever-this mental presence that may be induced to stay longer with coffee, and forced to depart with chloroform; this perceiving inner-self that must be repaired after each days work; this delicate light that rises with us; this ity, how childish! To preach immortality, how dishonest.

Perhaps it is best that man is uncor scious after decomposition sets in; best that he should no longer overlook the overlook the battle after he ceases to fight. The poor greyhound that is chained while the robber runs by; and the poor boy that is laid up with a sore foot while the other boys run a race are miserable. It is perhaps best that mind and body are inseperable partners; best that the witness and the actor rise and fall together; best that the performance always carries an audi-

Ah! but, say some, there will be a urrection of all the dead.' This is a most unwarranted question. A resurrection would be contrary to the course of nature; contrary to natural law; contrary to the manner in which matter acts, and contrary to evolution. The snow crystals of this winter are new, though they are made from water that has been in use for ages. The planets, animals and people of globe are new though they are made from material that has been in constant use for-Why should nature dig up the old and worn when she is abundantly able to form the new and strong."

Aye, it is this doctrine of "the resurrection of the dead" that brings forth such conclusions as these from thinking men and women. If the world could but be made to realize that there are no "dead," how much fairer the future would loom up before them; how much more hopeful every heart would beat when thinking of the final act of mortal life; and how much bannier it would make everyone feel to know that our loved ones gone before are not lost-not dead, but living and loving still. Spiritualism is the agency through which to gain this assurance. "Seek and thou shalt find, knock and it shall be opened unto you." But seek with reason and perspicuity-knock gently and with a heart full of love if you would have a response and the gates to the spirit world thrown open to your gaze. The spirit world does not come to us, we must go thither. Many who are now happy in the knowledge of a future life-are assured of immortality-know by experience that it required more or less effort to obtain proofs of spirit existence and spirit return. and that only through earnest desire can the way be made clear to us. Spirits do not resist our approaches under any circomstances, but being in a higher and purer realm, it is impossible for them to reach m, or come near enough to identify themselves to our satisfaction, except we meet them half way by temporarily laying saide pride, self assurance, ill-feeling and other soul emotions that are unspirit nal. Attend seances in a spirit of humility and love, and none will be debarred from obtaining proofs of the soul's immor-

must open our souls and let heaven walk into pe. Such is finding happiness.

tal nature.

THE FALSE AND THE TRUE. In a recent Chicago Sunday pajer we in which a man calls himself a great Hebrew prophet, and assumes the name of one of the best known Bible characters. In addition to this he publishes testimo-A. F. MELCHERS - EDITOR drawn lottery prizes by having previously consulted him regarding numbers, etc. Instead of giving away the lucky numbers, this great prophet should retain them for tism. himself and withdraw from fortune telling at \$2 a head.

> Another calls himself the only Moses and a faith reader with miraculous powers. One heads his card with "Attention!" and another with "The Star of Mystery!" Others assume more modest titles in the form of "Cup readers," "Card some prefix them with a "Great." But the great majority are affixed with "Fortune Teller," "Astrologer" and "clairvoyant." Some offer "Charms;" others promise lucky marriages; some give massage treatment in connection with clairvoyance; and all have their respective prices varying from 25 cents to \$2 a sit-

ting, a seance or a prognostication. How much real mediumistic power exists among these "professionals" is difficult to estimate. That there is some we will "The idea of immortality is pure poetry. not doubt, but also believe that humbug This beautiful idea is the wildest idea in plays an important role in the "profession." And whether these are to be rewith constant defiance of common sense garded as the "false prophets" predicted spring up like mushrooms at the time of the new spiritual dispensation; or are of Spiritualism to attract attention to the occult; or whether they are simply a kind crutch, and if a person could think with- of army followers seeking whom they planet and credit man with being a spirit out brains he should not be burdened with can devour knowing or sensing that they unlized animal. For if this is not the case, because unable to stand the moral disciplike a house without a foundation or safe line that true Spiritualists are expected to observe, is a question that the individual

We don't know, and don't care, as long years laboriously uplifting a form if the as they do not claim to be Spiritualists; soul could get along as well without a and therefore desire the world to know this, and not to confound it with Spiritualism, as some people are wont to do, either ignorantly or tauntingly. If the world takes pleasure in patronizing such, the world must be satisfied with the result. And if the world likes to be humbugged, there is no lack of opportunityespecially not in Chicago, and which fact affords sufficient reasons for some to call high product of the evolution of matter it all fraud or be suspicious of it at all and force is one of the most evanescent of events. It is true a burnt child dreads the exquisite things. To believe in immortal- fire, but some will not believe they have been burned, while others carry their skepticism too far. But conditions are being better understood and true mediums -those who labor for the moral elevation of mankind or self in connection with the cards after he ceases to play, nor lorger exercise of their talent-are rising above the rest in the estimation of the people and will soon be known and receive their reward in the form of respect due them by the world at large. Being true to self, practically and subsiding all cause for suspicion must win in the end.

> LESS CONTENTION-MORE ACCORD. those who have witnessed nothing of the spiritual phenomena. But this a skeptical age and we cannot demand others to believe what we know to be true-whether by eye witness, psychometry or intuition. Truth is a personal matter, but we have no right to ridicule what we cannot disprove. Shallow ridicule exhibits a lack of delicacy and in the majority of instances a lack of judgment or intuitive wisdom. The most uneducated often has a higher sense of the spiritual than the worldly wise or the student of sciences. We often possess spiritual knowledge which we cannot transfer to another, but this is no reason why we should be branded as superstitious. Materialists denominate it superstitious to believe in immortality-though many believe it to be true without the least material or tangible proof to that effect. They know or sense it intuitively. Would we, as Spiritualists, ridicule such? No, because we happen to know it ourselves. Then why rail those who believe something that we don't happen to know intuitively? May they not be as near the truth as we know those to be who believe in the soul's immortality without being able to prove it to another? If we cannot be reasonable in this respect, let us, at least, be charitable, as we expect it from those who do not know or believe what we know of the unseen. If Theosophy, or Christian Science, or a belief in Re-incarnation, makes others happy, let them. If neither is true or right, they will outgrow their belief as they progress in other matters. Controversy will not disprove them. Christian controversy did not stop the tide of Materialism. They could not disprove the theory of evolution, and so it grew-yet Materialism canno prove their theory by tangible facts. The atom is still to be seen, but we believe it to exist nevertheless. We do not believe that anything can be thought that has no foundation for a truth in it-however wide of the mark we may be. Can we imagine nothing, or build a theory on nothing? Because we do not happen to understand a thing is no reason why it

should not exist. Some people believe in

the efficacy of prayer-others do not.

fact to base their belief on; and intuition being a fact in itself, must serve as a chanfind about thirty advertisements devoted nel for the conveyance of facts or truths to the marvellous. Among them is one not cognizable to those who are not unfolded in that particular sense or soul this in defense of any one's private belief. but simply to follow out our intuitive benials from persons who claim to have lief, and which is to inculcate a little more consideration one for the other for the purpose of more harmony and consolidation in our ranks. That is our conserva-

IS MAN AN EVOLUTION OF MATTER OR SPIRIT?

The spirit body may be etheralized or sublimated matter, but spirit (life) is not. One is the outcome of matter in conjunctian with intelligence; the other is intelligence itself-an entity distinct from matter, even if it is never separated from the readers" and "Palm readers," although same and only exists in connection with matter. But matter does at times exist minus the intelligence or life torce which gives it individuality and form, as a dead the soul or spirit that animated it. But as decomposition is life too, it is soon animated again and proves the omnipresence of spirit or the life principle of existence. Spirit therefore is life, or intelligence if we erally proved to be self-conscious, until it reaches the human state, whether by incarnations as individualized spirit or as a higher form of universal spirit that it assumes in its ascent through matter from monad to man. The animalism existing by arcient seers and mediums, that would in man points to the former-except we desire to believe that man has degenerated since his first appearance on this planet or merely skirmishers placed on the outside that matter contains these qualifications. If not we must believe in the individuality of spirit from the first forms of life on the are not wanted by Spiritualism proper, man ought to have been born perfect and continue so to this day. Or, shall we accept Materialism and make man an evolu tion of matter-a life condition evolved out of the animal kingdom!

LAW vs. RIGHT.

American citizens are law abiding. Respect for law is a part of their education. Law is considered the shield of order, the protector of the weak, the promoter of the warfare. That a law may be a legalized conspiracy has-hardly occurred to the average American citizen. That a law making body may be in league with the enemies of the people, is beyond the conception of the average voter. That the legal system of our country embodies the virtue and wisdom of our best and most thoughful citizens, is a common belief and a common error. That the American government is the sincere friend of all those that owe allegiance to it, is a natural desire of each individual citizen, but it is an illusion too easily proven to admit of denial. Government in its proper capacity is the natural conservator of justice, morality and prosperity. Its laws are in harmony with the rights and needs of its subjects. Each citiz n looks to it for protection and redress, and looks not in vain. The privileges of the strong are limited by the rights of the weak, and legal equality is a fact not a fiction. Such a government When Spiritualists themselves, who have is the guardian of the homes of the people. witnessed other phenomena, will doubt rightly deeming individual happiness and prosperity the basic force underlying all good government. - Non Conformist.

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The Christian papers are ahead of the Spiritualist papers in that respect. We not only have to do puffing for nothing, but are censured in the bargain, if we do not eulogize beyond merit, or happen to forget one in trying to do justice to another. Some people think they honor an editor by giving him trouble. But shortsightedness is the cause and we must excuse it, hoping that a day will come, when newspaper publishers too may be permitted to ask favors as well as extend themor be paid for their work as those are who demand something for nothing.

AND STILL ANOTHER.

The cracker pool recently formed at Minneapolis having proved unsatisfactory, a Cracker Trust, with a capital of \$10, 000,000, has been formed. It is to include and conduct the entire cracker business of the country.-Ex.

What next? First the children have been robbed of their sugar by a trust; then ot school books; now of crackers. Next we suppose there will be a trust formed against their being born without paying a penalty for that privilege. And then our law makers, who by their silence are sanctioning trusts, can pass an ordinance, to tax them so much per capita per annum for the privilege of living or breathing the air of the place they are in.

God (goodness), Law (force) and Intelligence (consciousness), is the trinity which governs the universe, and of which man is an epitome. The first is that which manifests as love or sympathy for his fellow man; the accord is manifested as will power to overcome the temptations of matter; and the third is manifested as sensibility, reason, judgment, clairycyance, penetration, intuition and prophecy, each one according to development or Those who believe in it, must have some qualification for these specific effects,

The Rev. Dr. A. J. F. Behrends says in the June Forum: "The drift of modern thought, as any one can discover in our current literature, in newspapers, magazines and reviews, is not anti-religious, but qualification. Now, we are not writing the reverse. That the drift is anti-ecclesiastical and anti-dozmatic is equally certain. The pulpit has almost abandoned polemic utterances. Scores and hundreds of churches would not endure them. They were once the fashion, and public debates on the rites and doctrines of opposing sects were in high favor. We have outgrown all that. The change is partly due to social and commercial causes. The Calvinist has fallen in love with the Methodist, and has not found the heresy to be very pernicious. The Trinitarian has entered into partnership with the Unitarian,

Clairvoyance is an opening of the soulsight to things in its own sphere. Natural, and almost normal, to a few people, this faculty is not difficult of cultivation body immediately after its separation from by those in whom it is latent. Generally occurring spontaneously, it may sometimes, though rarely, be developed by gazing into a ball of glass or rock-crystal, a concave metal or japanned mirror, or, best of all, a pool of ink in the hollow of so desire to term it, only that it is not gen- the hand. After the clouds which first obscures the view have passed away, vivid images of people and scenes-mostly unknown, sometimes symbolic, and often seer .- Medium and Daybreak.

> Spiritualism is just as harmful to some natures as religion is to others. Weak minds and those who prefer material to spiritual things-who love the impure better than the moral pleasures of this lifeshould leave it untouched until they are ready to abide by its demands-its principles-moderation, modesty and morality.

> Never regret a good deed however ungrateful the recipient may appear to be. A good act always adds force to our spiritual nature, and the recipient, whether as mortal or spirit, is bound by the same immutable law to repay with love what was given to him in the spirit of love or kindness.

often, as it requires as many rehearsals for some people to imbibe them, as it does for a child to remember a verse of poetry or a rule in grammar. It is this constant repitition which makes them take root in order to cause reflection and understanding.

Fasting and prayer is synonymous with abnegation and aspiration in a practical sense; for the act is a desire for more light. Mediumistic persons, both in the past and present, know that only through soul effort, which is best accomplished by self-denial, higher light is obtainable.

Minorities have rights as well as majorities; for there never has been a new issue, a new thought, a new progressive measure or an ism that was not in the minority Mrs. Compton. at first. Only give the minority a hearing and vou may become one yourself, thus making it a majority.

Laws bred in ignorance are degenerating to a people. There are some laws now in existence that make an intelligent man ashamed of calling this a glorious reprinciples.

Look to the yellow tag on your paper, and if the time is out, please remit, as we must have the money, or stop your paper and save us this expense. Do not send postage stamps. We have as many as we need, and cannot redeem the surplus for

When a man has said all he knows his usefulness often ceases, except through itually and thus adds to his store of understanding and knowledge.

Don't fail to read account of the wonderful spirit phenomena as related by Mr. Newton in our New York corres pendence of to-day.

Literary. Esoteric for June has an excellent table

of contents. This is a magazine of advanced and practical esoteric thought. C. H. Mackay, editor. Price \$1.50. Sample copies free on application. Address 479 Shawmut avenue, Boston, Mass.

Evolution: True or False? By L. C. Abbott. This book is compiled from distinguished authorities on both sides of the question. Of especial value to teachers and students of physiology is a chapter on the origin of the human race. Price 25 cents. Address J. D. Shaw, Editor Independent Pulpit, Waco, Texas.

Leaflets of Thought, Gathered from

the Tree of Life. Containing some of the experiences of a spirit who has been in spirit life fifty-seven years. Transcribed through the mediumship of B. E. Litchfield. New York: The Law and Trade Co., 7 New Chambers street. Price \$1.25. May also be ordered through THE WAY Pcs. Co., Cincinnati, Ohio, by remitting as above. This is not only an interesting spirit story, but the book is full of philo sophic thought and soul elevating passages, and makes far preferable reading natter than the common literature of the day; for it is a book that teaches true morality and not one that is calculated to excite the mind to sentimentality and unpractical notions. It will please the old ind the young, and will instruct the Christian and the Materialist, and none

Briefs, Personals and Locals.

A test seance will be given at G. A. R. Hall next Wednesday, the 18th inst., be- both peopled by spirits. And if it is the ginning at 8 p. m.

Mrs. R. S. Lillie was tendered a grand reception in Boston on the 30th ult. Friends, flowers and fortune smiled on the out of purgatory? Hundreds of priess

We have an able article on hand for a coming issue from the pen of Mr. C. H. Murray, an old contributor for the Spiritualist press.

Every holder of a ticket to the picnic of the Lyceum at Mr. Lookout Park on the 28th inst. gets a chance at the prize list. Tickets 25 cents.

W.-And after all it wasn't worth the effort, for if but half is true what has been and discovered the latter to be the soul of told of him by eye witnesses and reliable them." people, he deserves all he gets and more

> Mrs. Anna Cissna, one of Cincinnati's beloved mediums, and Mrs. Dr. Zell of Dayton, O., were in the city on Sunday last to attend Mr. Emerson's services at G. A. R. Hall.

Another Christ turned up recently in Indianapolis in the form of a colored man. who claims that he was crucified but a few ing to their description, it was one of the weeks ago and arisen. He was locked up mediums. We should not be surprised if for his good intentions.

C. C. W .- The first of your questions might be answered by writing to the war- the medium-a more wonderful manifeden or superintendent of the institution prophetic-come before the vision of the named. The others will be answered in But the spirit controlling or transfiguring the coming census report.

> Those of our contributors who have fallen into a controversy are requested to tors would but exercise their reason when be brief, otherwise their matter may not see the light for months to come, for we erned by that insane notion of "exposing" have much other interesting news in pros- It is but an expose of their own ignorance pect that will not admit of delay.

Married on the 4th inst. at New Jerusalem Church, this city, Mr. James C. Hobart to Miss Lucrecia C. Winchell, daughter of Mr. George D. Winchell of Price Hill, a highly respected and estimable citizen, and friend to our cause.

On Wednesday the 18th of June, 8 p. m at G. A. R. Hall, Mr. Edgar W. Emerson, the great test medium, will devote a whole evening to his particular phase of mediumship. Those in hopes of getting a We cannot repeat wholesome truths too test should attend. Admission 15 cents.

> By our advertising columns it will be seen that Bro. Charles Christian offers a new device in the form of a whip socket and rein holder to the public. It is not an packed to hear Edgar W. Emerson-the orthodox christian concern as the compa. great Emerson—one of the most wonderny's name might imply, for Mr. Christian ful test mediums on the modern record, is a Spiritualist and therefore deserves the Mr. Emerson's lectures are also interestpatronage of our readers.

Mrs. E. J. Ulrich, known all over the continent as a wonderful materializing medium, is in Watertown, N. Y. She is better known as Mrs. Markee, her name prior to her marriage with Dr. Ulrich. She is the lady of whom Col. Olcott wrote such wonderful things in connection with the seances in the Eldy Mansion, in Vermont. At that time she was known as

Short poems have the preference when selecting one for the coming issue of the paper. As we have quite a number on hand, and new ones constantly coming in, it may be sometime before the long ones know, if the medium be left alone. After see the light. Those who desire to have each lecture followed spirit tests—some of their contributions returned for the pur public, where freedom of thought and pose of abridging them can send postage action are supposed to be the governing and give name of the poem, as some are signed with nom de plumes.

In 1840, when farmers were a much greater power in politics than they are today, the Federal treasury took from the pockets of the people \$1.25 per capita, or from a family of five \$6.25. In 1838, the amount had grown to \$27.85 for a family of five, an increase of over four hundred per cent. This statement, which we believe to be correct, should set our taxpayers thinking. Why it is thus should be self-culture he continues to progress spir- their aim to find out.-The Rural World.

> Queen Victoria, although over seventy years of age, has found favor in the ever of Alfred Carter, a young man who has been studying for the Wesleyan ministry. Carter, who is a Lancashire lad, went to Windsor, and failing to obtain an interview with the object of his affections, wrote her several loving letters proposing marriage. Sad to tell, the letters were handed to an unromantic and flint-hearted police inspector of the appropriate name of Savage, who found Carter wandering about the Windsor fields sighing the name of Victoria and hauled him away to prison on the charge of being a lunatic.

> There is much excitement in the Indian Territory over the expected coming of the Messiah, who is to elevate the red man above the white restock the praries and forests with game, and the streams with fish, and regulate affairs on earth as they are supposed to be regulated in the happy hunting grounds of the aborigines. In dians calling themselves oracles, and claiming to represent this new Messiah, have appeared among the Chevennes, Arapshoes, Kiowas, Camanches in the Nation and the Apaches in Arizona, and these Indians are wrought up by the promises they have made.

York Truthseeker says: 'If there are saved himself by the energetic use of his spirits, who can say that they cannot communicate with the living? If they are and feather him, but he escaped. Mr. none, why imprison mediums who pretend Pletcher was left penniless, but the charto hold converse with another world and table citizens of Dyersburg raised a generlet priests and miniaters, who also pretend ous purse, provided for her wants, and to tell about the same world, escape? If a started her and her four children on the Spiritualist is foolishly credulous in be- train for Columbus, Ohio, where her pacan disapprove of it in any way whatever. lieving in one other world peopled by rents reside."

spirits, what shall we call the religious folks who believe in two other worlds, government's province to protect people from their own credulity, why does it not forbid the paying of money to get souls are to-day using the mails to get cash for that very purpose. On the whole, we think the government may as well mind its own business in this matter. Spiritualism is a religion to thousands, and they believe in spirit communication. That is as much their inalienable right as the belief in heaven and hell is to other thousands. And they have precisely the same right to have mediums to fool them-if it be fooling-that the Christians have to have ministers and priests to bamboozle

The recent alleged expose of two medi-

ums by three New York World reporters -one among them a woman-will prove another "death blow" to Spiritualism. Is midst of the seance a ten-candle incandescent light, supplied by a pocket storage battery, was flashed on the materialization, while at the same moment it was grabbed by the female reporter. Accordit was; for over half of the spirit materializations so called are transfigurations of tation than absolute materialization itself. the medium may be as fully identified as in genuine materialization-if investigainvestigating, and not be constantly gov. and prejudice. We do not object to exposing spiritualistic frauds and would like to see the World reporters bring them all to light. But would also like to see them exercise a little perspicuity when investigating the genuine. We do not blame any outsiders for being suspicious; for the phenomena is too wonderful to be believed by the skeptical world. But for that resson we are constantly cautioning our mediums against admitting strangers to their seances, or even those who have not studied some of the spiritual philosophy to obtain an understanding of what they are about to witness. G A. R. Hall on Sunday last was

ing. That of the morning was compiled from questions sent up by the auditors Of the evening from a suggestion which presented itself by surrounding circusstances-a fact which our materialists friends cannot understand, but which we know as psychometrizing an audience, and partly seeing their wants or what would be most wholesome to dose then with on the occasion. A comparison be tween Bible Spiritualism and Modern Spiritualism not only made an interesting sermon, but betrayed the nature of the audience-a proof that mediums know what is necessary to teach at the proptious moment, or, at least that the spirits a really marvellous character, and a only astounded the recipients, but look ers-on as well-the ingenuousness with which they are given, and the irresistable frankness with which they are acknowle edged to be correct, is almost enough to convince a skeptic though he never received a test himself. Next Suuday monsing at 10:30 and evening at 7:30 Mr. Emerson lectures again, closing each discouse with tests. And on Wednesday evening, the 18th inst., at 8 o'clock he will devote an entire evening to test giving. Admission 15 cents.

Fletcher, the Cincinnati medium, who omewhat over a year ago, was caught by both Spiritualists and skeptics, mixing the spurious with the genuine at his seances. and who was subsequently denounced by the Union Society of Spiritualists in a public assemblage and his certificate revoked to practice in the name of Spiritsalism, and who then was taken up by the Evangical Alliance of this city to give exhibitions in fraudulent manifestations has at last come to grief in Drersburg, Tens. Having deserted his wife and children, he landed in the above place; obtained enployment in his legitimate business, the lumber trade, and soon began to pay his respects to an estimable young lady, who was ignorant of his record, of that place. The appearance of his wife and children on the scene of action caused some excitament. "Among the first to hear the news," says the Cincinnati Enquirer, "was the father of the young lady to whom he had represented himself as unmarried. He went in search of Fletcher, and, meeting him, charged him with his base deception Fletcher declared the story a lie. He had mistaken his man, for the young lady's father took the denial as a personal insult and resented his daughter's wrongs by giving Fletcher a fearful thrashing Commenting on Spiritualism the New Fletcher pleaded for mercy, and finally legs. A movement was then made to tar



Clear Lake, Ia.

Mr.M.P.Rosecrans among other things says. "Why do not some of our trance speakers treat on the subject of gambling, sa it is one that humanity should be better posted in. Spiritualists claim to lead in the reforms of the day, and I know of no more degrading or damaging to the morals of our civilization than that of gambling.

Grand Rapids, Mich.

Permit me, through the solumns of your estimable journal, to announce that I have entered the field of vocal labor in the cause of true Spiritualism, and desire to correspond with Spiritualists of Indians, Ohio and farther east in relation to future engagements I am an inspirational speaker—give platform tests, delineate character, improvise poems, diagnose disease, heal the sick, etc. Can refer to speakers, writers and prominent persons wherever I have been as to character and ability.

Very truly yours, DR U. D. THOMAS, Pres't of Religio-Philosophical docisty.

North Jackson, O.

The second meeting of the Mahoning Valley Amociation of Spiritualists was held June ist, at the residence of B. O. Barber. In Newton we were pleasantly surprised by the presence of Mrs. Combs, medium of Cleveland, who address d the society. Were also addressed by Mrs. Louisa Brown, of Charlestown. Much interest was manifested by all present. Had a very pleasant meeting throngbout.

The next meeting of the association will be held sunday, June 15th, at the residence of A. L. Richart in Minton. An enjoyable time is anticipated and all are cordially invited.

MISS L. J. VAUGHN. Seets

Dayton, C.

All those who, thus far, have not heard of the staunch old firm of Seery, Sharp and Co . ought o learn of them at once. As they have been at work day and night for sixteen years the amount of good they have done, directly and remotely, cannot be estimated. Every tongue and every creed; infidels, athelsts and know-nothings, all have members who have heard "I'm your mother, you father, brother, sister, wife, husband, My dear I still live. Death emancinates the spirit, your real self. Death is but opening the cage door that the bird may go free.

The above firm is at work here now (with a little run at Columbus), unlocking cages—cages of steel wrought in the fires of tredition and error A d how the bird spirit sings when it is fully awake to its new conditions. We hall thee sweet freedom! Give us more firms—many more like Seery, Sharp and 'o., the trumpel workers. the trumpet workers. WASHBURN.

Saratoga Springs, N. Y.

The rooms of the First Society of Spiritunlists being occupied by that August body, the Court of Appeals, during the ensuing month, a novel plan of having outing meetings at some of the members' suburban rest dences, where spacious facilities were offered, met with unbounded success on the first occasion, the outing being at Locust Grove, Dr. W. B. Mills, our president's home and park, where the leading, active and interested Spiritualists passed the afternoon in conversation, relating experiences and otherwise manifesting happiness.

All passed off so pleasantly it was suggested "why not call it the first meeting of an or gan zation for a camp meeting society." All other societies gather at the seasile, by some other societies gather at the senside, by some charming lake, or babbling stream, out none near as great a beaith resort like Saratoga. Here we have health fountains, bracing mountain air and magnificent scenery.

What do mediums and friends think of it. Let them express themselves in THE BETTER WAY.

CREDENCE.

The Spiritualist Association of Southwestern Michigan will meet in Quarterly Convention at Lake Cora on Suuday, June 22, \$890. Speakers engaged are Mrs. R Shepard competent choir. The Harris Twin Sisters. and Prof. A. J. Davis have been invited. Order of exercises: Speaking at 10:30 a. m. and 2:00 p. m.

To defray expenses, a fee of ten cents for each person will be taken at the gate. Also ten cents for each team, double or sing e.

On account of the Spiritualist me ting at Lake Cora, to be reld Sanday, June 221, the Tolsdo & South Haven Railroad Company will run special trains at all bours of the day. The Chicago friends who wish to hear Mrs. R. S. Lillie can take book Saturday evening for South Haven in time for special train to Lake Cora, returning in time for the Sunday evening book home. Railroad fare for round trip, including admittance to meeting. trip, including admittance to meeting, 90 cents. Hotel on the grounds.

L. S. BURDICK, Pres. S. W. M. S. A.

Mantua Station, O.

The Michigan, Ohio and Indiana Spiritual and Religious Association, have secured the following speakers and mediums for their camp meeting at Cresent Lake pleasure grounds, which is located about twenty miles north of Columbus, O., on the Toledo and Ohio Central Rilracad, near Marengo Station. This camp opens June 22d and continnes dutil July 6th. Speakers: D M. King, Manina Station, Obio, inspirational speaker; Dr. Geo. A. Ferris, Cleveland, Ohio, electro-magnetic physician and inspirational speaker; Mrs. Carrie Firth, Coldwater, Mich., speaker and platform tests; Mrs. Maggie Stewart, platform test and clairvoyant medium, Piqua, O.; Edgar W. Emerson, Manchester, N. H., the great test medium. No one can afford to miss seeing and hearing this wonderful man. He will be in the camp from June 24th until the 27th, all of the other speakers will remain through the en-tire session. Other speakers and mediums will be added to the list will be added to the list.
Sample copies of THE BETTER WAY will be kept upon inspection and subscribers received during the meeting.

D. M. KING, Sec'y.

Kansas City, Mo. The Progressive Spiritualists' services Sunday, let inst., 7:45 p. m , at Pythian Hall, was very interesting. Prof. Van Horn spoke and gave scores of spirit messages. Prof. Wm. C. Wilson, being introduced by the conductor, related his experience, and also delivered an appropriate poem, entitled, "The Contrasts of Christianity and Modern Spiritualism," which brought great applause.

Sunday, 8th inst., the evening service at above hall, Prof. Van Horn, conductor, passed off pleasantly, the subject being "The Duty of the Hour." Dr. Joha Knoup, a ploneer organizer in the ranks and an able exponent of Spiritnalism, gave an interesting address on the great necessity of organization every-

Prof. Van Horn closed the exercises by the giving of innumerable spirit tests, and located the ailments of the persons minutely, which conveyed to the andience the most rewhich conveyed to the andience the most remarkable intelligence of the spirit guide. All were pleased. The medium gave communications to persons in German and French also, which were very convincing, ina-much as he does not converse in his normal condition in these languages.

Thus the good work goes on in this city to the satisfaction of the most skeptical mind.

Chicago, Ill. There was a large and interesting audience

assembled at the Peoples' Spiritual Society. held at Brickisyers' Banner hall, 93 Peorla street, on the 8th inst. Bervices were opened by the well-known medium, Mrs. De Wolf with a poem, followed by an earnest talk on the "Adaptibility or Spiritualism to the various minds of humanity." Song by Dr. J C. Phillips, which was rendered in a pleasing manner. Will C. Hodge followed with a thort talk upon . The sime and scope of the Spiritual Pullosophy," taking the ground that it has to do with everything of whatever name or nature that is calculated to benefit humanity. Earli P. Hopkins gave a fine recitation, "Twill be all the same in a hundred years." This so pleased the audience that another recitation was demanded. and he gave "An Honest Man." Mrs. Scott related incidents and experiences in various hospitals and saylums for the insane. This lady is deeply interested in founding a retreat or home for the so-called insane, who e simply the victims of obsession-believthat many can thus be saved for a life of that many can thus be saved for a life of manfulness and become worthy instruments for the use of higher powers. Miss Harson gave quite a number of psychometric tests by handling various articles worn or carried by parties, and considering that this was the first effirit of this lady as a public or platform medium her success was remarkable. Dr. Philips gave another sons and a number of readings, which were acknowledged correct in every instance. His powers in this direction are increasing, and he v-ry sedom makes any mistakes, while some of his dom makes any mistakes, while some of his readings are, in point of detail, really won-

derful.

These meetings are under the charge of J.

F Jenifer, who is an earnest worker in the cause, and who is entitled to great credit for his efforts to build up a society at this place. He announced that for next Sunday he had secured some first-class musical talent, and would hold a musical service, which will, no doubt, prove a pleasing change from the legular program.

Brooklyn, N. Y.

On Tuesday evening the School of Instruction had a fine audience to welcome their spirit friends through the mediumship of Margaret F. Kane, Each person had the priviledge of sitting to a table and ask mental questions, which were replied to by raps on the table. Over 100 question were satisfactorily answered. Many received written communications through Mrs. Kane's hand, used for that purpose by her controls. She will hold another sitting next Tuesday evening, Other mediums present also took part in the exercises.

On Thursday evening the Woman's Conference held their last meeting of the season. Mrs. Helen Marion Walton, one of Brooklyn's capable mediums, gave a fine address on the subject of "Cranks, Tramps and Lunatics." She handled the subject in a masterly manner, and proved by past history that all advanced thinkers have been styled cranks, because their ideas were in advance of the times in which they lived. Other speakers followed. Due notice will be given when these meeting will be resumed. On Thursday evening the Independent Club held their regular meekly meeting at Fletcher's pariors. An enjoyable evening

On Saturday evening the Progressive Conference held its regular weekly meeting at Everett hall, The opening address was delivered by Mr. Sargent, the subject being "I'he greatest need of the hour in Spiritualism." He claimed that colleges should be established for the education of mediums.

Mr. W. J. Colville will speak next Sunday. and Mr. Wiggins the last two Sundays in the month at Conservatory Hall, which will close the season.

me to a woman who can tell you whether you can be cured."

After a diagrosia of this case, Mrs. Blake's After a diagrosis of this case, Mrs. Blake's medical guide moved her to place her hands upon the throat and the best ear of the young woman; one ear being entirely destroyed. Instantly the girl, who had been apeaking in a whisper, exclaimed in a loud c ear voice, 'I can mear all you say and you can perceive I can speak. But this is the wook of the devi! I had no idea that I was coming to such a plac; God permits the devil to do such things in order that those who are doomed to perdition may go to their own as soon as possible!

"It is to be hoped, then," said Mrs. Blake, who had done this healing without her negat

"It is to be hoped, then," said Mrs. Blake, who had done this healing without her usual stipend, "that you will not long be afficted by this satanic work, and will soon be again in that happy state of deafness and dumbness that you so hanker after."

The girl flaw out of the house, like Saul, "breathing out threatnings and slaughter" against all "Satau's mediums;" and contingual the streat to the her new locate years.

against all "Salau's mediums;" and continued in the street to use her new lound vocal abilities to "gravify the Lord," by abusing the "false propheis" of this latter day, prophesied in the Bible, and only identified by her "beloved pastor."

Her lady companion was sick with shame and mortification for several days, at the thought of naving been the innocent cause of drawing forth such a display of bigotry, fanaticism and ingratitude.

DELEREE.

Summerland, Cal.

To the Spiritualists of the World: It is belived that this is an epoch in human evolution when "all things are to be made new." Tuat it is a climacteric period in history when institutions should be rebuilt in harmony with the new thought which is now being evolved from the progressed mind of humanity. That it is wise to rear a social structure, establish a social order in accord with the deductions of the highest reason and the most unfolded ethical principles. It is the unwavering conviction that Modern Spiritualism, in its facts and principles, and the personnel of its following embraces all the forces and conditions necessary for the accomplishment of such purpose. Notwithstanding the claim that there are

over twelve million Spiritualists in the United States, they do not possessed a single institution of learning for the teaching of Spiritual principles, or their scientific investigation, or where our children can be educated beyond the influence or teachings of the orthodox church.

Summerland was founded as a result of an inspiration to establish a place on one of the most desirable spots on the Pacific Coast for the aggregation of progressive minds constituting a mental and spiritual center of light and power for the perfecting of evolutionsry work of Spiritualism.

in aid of this movement and to promote the elevation of all to a higher plane of spiritual growth, it is the intention to found and publish a spiritual paper at Summerland to be called The Reconstructor; the first number of which shall be issued on the 12th day of June. Prof. J. S. Loveland, President of the Mimimippi Valley Spiritualist Association will be the editor in chief, amisted by the ablest writers in the spiritual field. The Reconstructor will be no indiscriminate iconociast, bent only on destruction, but as far as possible "a wise master builder," Neither is it gotten up of published to "boom"

Summerland. Experience has proven that the President, and said that not all the ansers withstanding the depressed financial condifitton throughout the entire country Summeriand has grown steadily, until now it has thirty-six houses, one hundred and fifty inhabitants with new arrivals weekly, with word from all parts of the union and from abroad of Spiritualists preparing to come. Summerland is taken care of on the "other

Summerland is taken care of on the "other sid."

The object of this letter is to state briefly the end proposed by this colony, and our belief as to the present condition of the world as it comes to us, and to ask every Spiritualist and Intelligent thinker to aid in the oirculation of The Reconstructor. Who is there who is not willing to pay one dollar a year to be regularly informed of the progress of the educative work which the spirit world is in augurating at this chosen apot on the Pacific Coss? Of one thing you may be assured. The R-constructor will be consecrated to Spiritualism in its purity and entirety. Its interpretation of Spiritualism will be that it is all inclusive—that it embraces all the good of all the past, and is the interpreter of all past religions and philosophies. It will be unique in its discussions of its themes and will find a pisce and meet a want not supplied by our present periodicals. Hence, it comes not as a rival or competitor for patronage, but as a helper by cultivating some portions of the great field left, or passed by by the preceding workmen. We sak, therefore; the friends of a scientific and exhaustive exposition of our Spiritualism to send their subscription at once to The Reconstructor Printing and Publishing Company, Summerland, Cal.

H. L. WILLIAMS.

San Barnardino, Cal.

It has been some time since you heard from me, but you have not been forgotten. I missed THE BETTER WAY as I missed my friends in the East. I find here, as in the East, your paper quite extensively taken, and the netting undisturbed and intact. The they who take it are loud in their praises. I spirit was asked if a chain should not be think they who stand at the belm and do the work should know they are appreciated. So Mr Editor and Secretary your work is appreciated even though your many readers do not know you personally.

My health is much improved since I came West, but find it will be impossible for me to take the position as chairman at Haslett Park this summer. My health will not permit it; I cannot stand the wear and tear of camp life. I have great hopes of Hasiett Park Camp, and know that this summer will excell any of the past.

I remained in Medford two weeks, then I went to the Mecca of Spiritualism on this coast, San Francisco. I should like to write of my many pleasant experiences while there, but space will not permit. Suffice it to say that the city is full of Spiritualists, and bition of spirit power, Mr. Newton opened there are a goodly number of meetings held and all well attended. Mr. Moses Hull, of Chicago, is doing a fine work and drawing dition. large houses. There are a great many mediums, and I should judge from all reports all are doing well. I find a good many of the Spiritualists drawn into the Theosophical movement, believing it to be a higher phase of Spiritualism. It may be all very true, but luave my serious doubts, Spiritualism is not Theosophy, nor is Theosophy Spiritualism. Spiritualism is a movement by itself, to demonstrate the fact of the immortality of man; of the unfoldment of all that is possible on this side, and the same law to hold true on the other. Without this proof which Spiritualism gives, the world would be in spiritualism gives, the world would be in perfect darkness as to whether there was a totre existence or not. Theosophy cannot give this proof; she can tell what the adepts are doing, but nothing more. I went to han Jose for one Sunday, found a good Lyceum, under the charge of Mrs. Bigelow, and a fair society, with fair attendance. From San Jose I returned to San Francisco, and from there took the boat and and went to han Diego. I have heard much of life on the occam wave, but never appreciated it until Mr. W. C. Bowen spoke for the Brooklyn Mr. W. C. Bowen spoke for the Brooklyn Spiritual Union on Sunday evening fast.

Chere was a scene at the house of Mrs. Dr. Blake lately that was a most striking filuetration of human ligrati ude than the story of the ten lepers healed by Jesus, of whom only one returned to give thanks.

A lady patient of Mrs. Blake's brought a young woman to the Wednesday aftern on diagnosis meeting. The young person aforesaid had been sifficted with the grippe, and as a permanent result, was almost entirely deaf and dumb. The lady who brought her, knowing her to be ligidly "orthodox" in religion, had a mply said to her, "come with me to a woman who can tell you whether

seening. Prof. Allen, of Chicago, arrived in San Diego about the same time I did.so I gave up the idea of doing anything in National Cliy and came to San Barnardino where I am at prestent. I flud a society here, which has its experience like all societies. They own their hall, which is a very good one, and hold reguler meetings here, and have a speaker when one comes along. We are to start a Lyccum in the morning, which I trust will be a success. Mrs. Miller, the materializing medium, is here, and I understand is doing well. I shall do doubt remain here until the middle of June. Yours, G. H. BROOKS
P. —I forgot to mention in my report that I was also lecturing in Riverside on Sunday evenings, as I only lecture in ban Bernardino once a day, and that in the afternoon, Many of the readers of The Better Way will be glad to know that Dr. Jenne Williams, formerly of Cincinnati, is finely located in Riverside, 62. Her mother is with her. She is doing a fine work with her system of baths, magnetic and electric treatment. She is the same joily soul as of yore. I held two parlor meetings on Sunday evenings at her home, which were well attended, I shall continue to hold more meetings in her parlors while I am in this section of the country.

At the first and the medium's actual the should be an assumption of mediumship or sleigt-of-hand trick, the president bought a new rope. He (Mr. S.) held the hand of the medium and placed his feet over the medium's. Soft, velvet-like hands came in contact with his, and the name of his father was accurately given. This latter was considered a strong point. After this the medium submitted himself to any one who desired to undo the tying, and it was after considered a strong point. After this the medium submitted himself to any one who desired to undo the tying, and it was after considered in freeing the medium. He felt convinced that the knots were made by mortal hands.

Suppose he had gone out of that clicle, having a succeeded in loosening the knots and desired to undo the tying, and

New York, N. Y.

Mrs. Nellie J. T. Brigham spoke for the First Society of Spiritualists at Adelphi Hall in the morning, taking the following subjects from the audience:

"The diligent hand and our responsibili ties" were the first two questions considered by the speaker. Some one has said that man's life is a circumstance and also a centerstance. Your responsibilities reach up-

ship in its many phases, and said that the vicinitudes of the investigator is only equalied by the vicisitudes of the investigated. Neither of them have a very pleasant road to travel over. The investigator will meet with many amazing disappointments, and the mediums seem faled to encounter individuals of opposite impulses and magnetism, and consequently unpleasant and discourag-

ing circumstances. He related a circumstance about a "flower" medium, named Choate, that occurred some years since, when flowers were materialized under absolutely strict test conditions, which could not be explained by any other reasoning than that the phenomena was the produet of supernatural power. On one occasion the medium was placed in a sack procured for the occasion, and after some time peaceful and Spiritualism be blessed for it. a calls lily was found within it, though a previous examination did not disclose anything. The lily could not be introduced into the sack by mortal agency without showing evidence of such being the case. At another time a box, specially constructed for the purpose, was placed in a brilliantly lighted room, and within its darkness flowers were produced which gave forth a delightful fra-

grance. Prof. W. McDonald bore witness to the much, only been using Hall's Hair Renewer

those who are wanted will come, and those who are not wanted will not come. Not could weigh against a single fact obtained through the crucible of inquiry instituted by Mr. Newton. Notwithstanding the great opposition of a powerful press, aided by the pulpit, there has been overwhelming proof of intervention of spirit power in human affairs. People should not make up their minds that materialization is fraudulent just because paid myrmidous of a newspa per make a report that is preconcerted and

> Newton examined the lock, the netting, and the cabinet, and after a close examination there was no apparent interference with them, and no eign of force used to provide the medium with a means of exit. The door remained closed, the bar in its place, and placed in the second compartment for the medium, and the reply was, "I will take care of my medium." Immediately the spirit, holding on to the medium, receded with her to the interior of the cabinet, leaving no sign of contact with the enclosure.

The President admitted that it would be difficult to believe it, and confessed that if he had not ocular demonstration of the fact he would scarcely credit it. At the close of the seance Mr. Newton inquired of the spirit if he would not open the door for the medium, but to give further proof of the strange occurrence, the medium re-emerged in a state of entrancement. She appeared dezed, and saked for a drink of water, and again retired through the locked and barred door to the cabinet. After this astonishing exhithe door, and in two minutes the medium came out in apparently her normal con-

There has never been, said Mr. Newton in conclusion, an occurrence of such magnitude and vast importance since the world began to engage the attention of thinking people. Mrs. Brigham talked very interestingly of her experience of the spiritual phenomena, and related many incidents in her mediumistic career that formed an instructive and engaging narration.

Mrs. Brigham will speak next Sunday morning and evening. Miss Maggle Gaul will give tests at the afternoon meeting.

The annual strawberry festival of the society will be held at Adelphi Hall, Saturday evening, June 14th. Fraternally.

PATTERSON.

At a meeting of the New York Psychical Bociety, held at 510 Sixth avenue, on the 4th inst, the last "expose" was discussed. President Spipes said he had no desire to reflect on Mrs. Cadwell, but we uld consider the subject impersonally. Many have testified to the genuineness of her manifestations, but the terrible arraignment of the New York Being a Series of QUESTIONS AND ANSWERS World made a bad impression-but for all that her would not declare the improbability of materialization; for only a short time ago he had experiences which were as fol-10 Mt:

The president then told of a seance he had attended during the previous week, at which a triengle of the solid walls was made by

all did not come up to the expectations, speak of the medium as a trafficker on susceptibilliles of the credulous, it would be unjust DEVELOPING MEDIUM to declare it a cheat, whereas, with patience, something would turn up to demonstrate the fact as entirely satisfactory.

probable; a genuine materializing medium need have no fear of exposure. He said the members of the Psychical So-clety would sympathize with Dr. Rothermel in the unfortunate circumstance of arrest un-

Materialization is possible, and always

terstance. Your responsibilities reach upward and downward and forward like the rays of the stars. We believe in a physical religion, in keeping the body pure and holy, and if you clog it with narcotics or atimulants the spirit will suffer. So with diligent hand and earnest heart we should ever strive toward the right. The religion that is merely a sentiment is valueless.

In opening the afternoon meeting Mr. H.

J. Newton reviewed the subject of Mediumship in its many phases, and said that the the last exposure more converts have been made and minds brought to bear on the subject than he had ever before known. He said if the parents of the reporters of the World materialized before them in such a way as not to leave the smallest chance for doubt, they would not tell the truth. Other persons also took part in the discussion.

This society will hold its last meeting for the season on the 25th of June, when it will stand prorogued to the first Wednesday in Scotlember.

SAMUEL WALSHE.

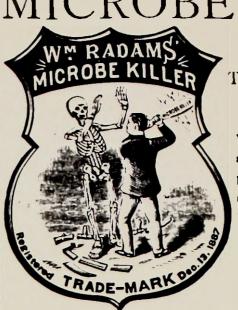
Obituary.

Mr. Welty Jacobs, of Millersburg, Holmes county, O., passed to spirit life May 22J, of inflammatory rheumatism. He passed away as he had lived; firm in the belief of immor mortality, as he learned it through the spir

> The Grumbler. The man who owns a barking dog That keeps us all awake, Is always speaking of the noise His neighbor's roosters make.

Well, Sarah, what have you been doing to make you look so young? Oh, nothing pains-taken and searching investigation of to testore the color of my hair.

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of original and selected songs adapted to popular church and secular air; edited by Mattle and Moses Hull. Price 35 cents. For sale at this office. Make P. O. Money Order payable to The Way Publishing Co., Cincinnati, O.

Fadies' Department.

Reported for The Better Way

In the May time of the happy year.

Golden Wedding. Poem read at Mr. and Mrs. Samuel Has-ting's golden wedding, May 17th, sent by Mrs. Neille T. Brigham.

When violets blue are springing, And all about us sweet and clear, The robin's notes are ringing, These two joined hands and promised true To walk in life together, 'Neath gloom of cloud or skies of blue, Through all life's changing weather.

So faithfolness has blessed these friends, Who thus their fond falth plighted; And now our greeting love extends To hearts so long united. Its May time and its blossoms, Time's silver light is on each brow, Yet love dwells in your bosoms

And so we bring our light of love, Which loval hearts are shedding. And with a radiance from above Would bless your golden wedding; And while the smiles are bright to-day, Tears on our lashes glisten, Remembering dear ones gone away. Who, yet unseen, may listen.

Can we not hear their words of love, Or fancy gifts they're bringing? O angela! tell us from above The words they're softly singing. These words come softly to us now,

A song of mingled feeling; We catch the echoes faint and low, Of love's divine revealing; "We are not lost, we are not dead. Who vanished from our places, You cannot hear our noiseless tread, Nor feel our fond embraces.

"We, who have borne one name on earth, The two from out your seven, Death gave to us another birth, We wait for you in heaven." And so to-night, with blended light, Which earth and heaven are shedding, Love makes below the golden glow, Which crowns this golden wedding.

Written for The Better Way.

My Ministry. BY MRS. N. E BURR.

Yes, my ministry. Everybody has ministry. The old, the young, the rich and the poor, the educated and uneducated, all alike have a ministry, and are at work in it all the time. Whatever we think, or say, or do, wherever we go, in whatever circles we may mingle, and the business in which we are engaged, there is our ministry. The effects of this ministry are produced first upon ourselves, and then on others. It is true that every day and hour we are ministering to ourselves appalled, from the contemplation of those and others, producing lasting and great extremes of cruelty which the early years results. Thoughts are the springs of actions. If they be selfward the life will be Tertulian so faithfully describes. eelfish; if impure, the life will be so, too. Thought and action cannot be separated. thoughts. We must be noble first, and unto ourselves and those who are walking Christians. beside us in the path of life. Our thoughts will go out bearing comfort and healing on olive branch of peace and good will.

I hold it true that thoughts are things, Endowed with being, breath and wings, And that we send them forth to fill The world with good result or ill.

That which we call our secret thought And leaves its blessings or its woes Like tracks behind it as it goes.

It is God's law, remember It, In your still chamber as you sit. With thoughts you would not dare have known.

And yet make comrades when alone.

These thoughts have life, and they will fly And leave their impress by and by. Like some marsh breeze, whose poisoned breath

Breathes into homes its fevered death. And after you have quite forgot,

Or all outgrown some vanished thought, Back to your mind, to make its home, A dove or raven, it will come.

Then let your secret thoughts be fair. They have a vital part, and share In shaping worlds and moulding fate, God's system is so intricate.

Written for The Better Way.

Good Advice. BY AUGUSTA FRANCES TRIPP.

who, together with Miss Mary Hammond whole civilized world.

was capable of doing, ladies living in the to Ignominious and agonizing death. country do not interest themselves more in The ignorant and fanatic multitude, the raising of poultry. A nice little sum swayed mainly by their passions, were always have a little change of her own the country, let the heavens be of brass, let Woman's Chronicler,

lady of refinement, with which to decorate raised 'The Christians to the lions.' the home.

My Initiation.

To the Editor of The Better Way. I am very much interested in your Ladies Department, and hereby send one of my first experiences in apiritual manifestations. I was a member of the Baptist Church for many years and at the time, but it was a very unsatisfying religion to me. On the 20th day of December, 1887, one of my boys, while at work on the railroad, was knocked off the train by a bridge. and was mangled so badly that he died. J was nearly crased by the thought of was he prepared to die. One night, about four months after his death, I had just gone to bed, and was looking at the lamp, for I had left it burning too high, and was about to get up and lower it, there appeared a hand right over my face, with one finger pointing, and the voice of my son speaking to me plainly. He said, "Lack." I turned in the direction the finger pointed, and I saw three faces. The finger pointed at one and the voice said, "Go to her; she is a spirit medium, and you will find out all you want to know." I obeyed, and am now a Spiritualiet and have found what my soul hungered and thirsted for so many MRS. M. E. ELLISON.

To the Sister Contributors of The Better Way.

Come to the rescue and "hold the fort." Our little corner in THE BETTER WAY is very precious to m', and each week a loving greeting goes out to my sister woman who has the courage to give berthought for the unfoldment of those who are reaching out for even the crumbe of spiritual truth. Let ue not hide our telen', be it ever so small, but do what we can to illumine the life of others with the rays which have made our pathway clear and bright.

"The world is full of darkness, So we all must shine; You in your small corner, And I in mine."

MRS. N. E BURR. EARLY CHRISTIAN MARTYRS. "Diana and Christ" and "The Last

Prayer." Fiery were the trials which tested the quality of the "faith once delivered to the eaints;" and, despite the distance of years which intervenes, the mind shrinks back, of the Christian era witnessed, and which

The Jews were despised and disliked by the Romans, then masters of the world. One is the seed, the other the fruit. We and the Roman hatred of the Jews incan be inspired and directed in our minis- cluded the sect of Christians also. To the try by cultivating pure, good and noble Romans both Jews and Christians were people regarded as abominably irreligious, then our influence will reflect what is true, since they had no reverence for the panthe good and elevating, giving us glorious use istic gods, and no veneration for the temof every opportunity to uplift humanity as ples which were the pride of imperial we advance higher and higher into the Rome. Most historians agree, however, perfect knowledge of a grand helpfulness that the persecutions fell chiefly on the that fair body is cast into boiling pitch

After the burning of Rome, A. D. 64, while rumor still whispered that the its way, returning to us again with the profligate Emperor Nero was not guiltless of the calamity, a great popular outcry, possibly instigated by the tyrant himself. arose against the Christians. They had prophesied the destruction of the world by the entertainment afforded by the tortured fire, and they were suspected of having Christians. attempted the destruction of the mistress of over the Capitoline hill, and the some is cities to give color to their prophecies According to Tacitus, the Christians were condemned to death on the charge of arson, and a new punishment, setting them on fire, was invented, and thought quite consistent with the crime imputed to them. Not that this was the only form of cruelty. The kind of death inflicted varied; some. like St. Paul, were beheaded in prison; some were thrown to wild beasts, like Ignatiue; some were burned, like Polycarp; some Christian virgins were even sentenced to infamy before being led to execution.

The amphitheatres, or circusses, originally constructed for the combats of wild bezata, were now used for a more frightful conflict. Christians were thrown into the arena to be devoured or torn to pieces by wild beasts. Some were crucified, others had their garments saturated with oil. pitch or resin, and were fastened up to poles and set on fire, to illuminate the fes-We took a stroll one pleasant day re- tivals at night. In the glare of these livcently across the new bridge, and by the ing torches Nero drove in his chariot, at charming little duck bond, which in its this horrible show of his own devising season is white with lillies, where we had Nor was this emperor the only one who the pleasure of witnessing a pretty sight. sanctioned and encouraged these persecu-One hundred and eight little ducklings of tions, which broke forth again and again different ages were there penned and faith- until Constantine, miraculously converted fully guarded and cared for by Miss Jenks, to Christianity, made it the religion of the

(a teacher in one of our public schools), is Noble saurifices in the name of Christ interested in raising these nice fowl. Miss have glorified both Christianity and its Jenks has visited several duck farms this followers in all ages, but in these early winter, and learned many points on the times such sacrifices could hardly be said care of ducks, and is having good success to be optional. The very name, Christian, thus far. In ten weeks from their time of was in itself a condemnation, and at the hatching they will be fit for market, and feetivale of the Pagan gods, when the Chrisat 25 cents a pound, will realize a nice tians were bound to refuse to take part in little pin money, with care and tact, and an act of idolatry, or when the Ceasar, successful victor of race or battle, was to It is surprising that, in these days of be lauded and honored as a god, the Chrisprogression, when woman is turning her tian refusal to worship was taken as a direct attention to the trades and professions that provocation. Indeed, to say "I am a man alone, it was thought in times past, | Christian" was sufficient to doom oneself

may be obtained with which to clothe one's easily roused agaist the Christians. "Let self without disturbing the equilibrium of the Tiber overflow its banks," we read in the "good man's" temper, and a lady can Tertulian, "Let the Nile fail to inundate

with which to buy many things that so the sun be darkened, let famine or pestidelight the eye and cheer the heart of a lence visit the land, and at once the cry is

> In Africa, in Ezypt, Asia Minor and Italy this reign of terror in the Church prevailed; public executions were festivals, and those convicted of the crime of Christianity were brought to Rome to supply the circusses for the amusement of the people. It seems strange that so civilized a people as the Romans should have taken delight in those ghastly spectacles; but Pagan soclety had no respect for human nature in itself, regarding only the outward distinctions, which are the accidents, not the true dignity of life.

Yet so far from cruehing the zeal and courage of the Christians, cruelty and captivity had usually the effect of stimulating them. As Tertullian beautifully says: "The b ood of the martyrs is the seed of the Church." The honor of suffering for the poblest of causes, and love, which in the sincere and devoted heart is only another name for the ardent desire to sacrifice self name for the ardent desire to sacrince sell for the loved, raised the martyr Christians to a state of exaltation and cestacy. They had glorious visions of heavenly peace and love of names and common life of the love of love, of palms and crowns of life, of fair lands and refreshing founts of living waters, instead of fiery torments and the thirsty sand of the dread arena. "We are ready to endure all things," say the condemned ones.

woman. The delight in self-immolation. strong in all true womanly natures, found abundant opportunity for expression in the Christian matron and maid. That spirit of House, 176 Tremont atreet Eliza J. Bennett. Christian matron and maid. That spirit of self-renunciation taught by their divine Master, which became sublime in man, soared to ecstatic heights beyond compare in the daughters of the early Church Woman's heart, easiest to win, hardest to loosen from the bonds of love, clung to the loosen from the bonds of love, clung to the Cambridgeport.—Meetings are held every Sunday evening at Odd Fellows' Hall, 548 Main street, H. D. Simons, Secretary. mitted to share the bitterness of his earthly agony.

One of these courageous adherents to the faith is the central figure of a beautiful engraving "Diana or Christ?" The lowering countenance of her accuser, who reads the charge before the indifferent and unmoved emperor, the tearful regards of her moved emperor, the tearful regards of her young companions, the half scornful, half pitying glances of the haughty vestals, the stern countenance of the Pagan priest, the washington st., who will acknowledge all remittances. impetuous earnestness of the young solder, who, impressed by her singular beauty, urges her to save herself by recantation and sacrifice to the great D.ana—all these and sacrifice to the great D.ana—all these and sacrifice to the great D.ana—interests of the sacrification of the sa are unheeded. Pale with the intensity of ecsiatic emotion, yet unmoved by the funday at 11 a. m., 2% and 7% p. m. threat of torture, the beautiful girl gizes threat of torture, the beautiful girl gizes

A General Conference will be held every Wednesday upward, lost in rapturous contemplation of evening at 230 West 36th street, at the residence of Mrs. M.C. Morrell. a glorious future beyond the gate of death.

pale face is the dark, anguished one of the young Roman soldier, who, as he sees her invincible firmness, mentally registers a vow to protect her, with his life if need be, from the vile outrages of the crowd, until and set on fire to light the Roman volupluary's festal night. The great D'ana ex tends her sculptured hands in valu! Both these young hearts will worship forever the

living, not the invensate, deity. Gerome's masterpiece, "The Last Prayer shows us the great Colosseum filled with the wealth and fashion of Rome to witness The moon has not yet risen being lit up by the human torchlights which flame out luridly around the little band of Christians huddled closely together in the arena for their last prayer, as the wild beasts to whom they are delivered advance upon them. Supreme momen! The FREE. uplifted soul almost frees itself from the helpless, doomed body, while the Roman sensation lover enjoys the exquisite thrill of expectancy and breathless waiting, with the zest of an appetite whetled to its keen est for the cruel pleasure. But to us the silence of death and the sublimity of conquering faith give grandeur to the scene and while the mind shudders at the awful contemplation, the soul sees only the glory and triumph of the spirit which earth ; martyrdom translates into heavenly blica -Demorest.

Woman and Nature.

Mrs. Livermore in her lecture delivered here some years ago, said with all due reviewed erence, "God evidently knew what he was tests and psychometric readings." about when he created little boys, but when little girls came into existence they were so poorly fashioned that from their tenderert years until they laid life's weary bur
den down, they were considered fit subjects
for improvement in form." Unfortunately,
this would seem to be true, for instead of
being allowed the freedom of childhood,
the little girl is early taught that if she

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Spiritualists South Side Soutety meets at 93 S.
every Sunda ittle girl is early taught that if she would have a good form she must wear certain articles of clothing to produce the It is this constant compression of the vital organs that is produc ive of such dire results; this constant striving after artificial beauty that has made American women what they are today. Higher education will bring about better results; instead of unfitting our girls for the duties of motherhood, it will develop a better and truer idea of feminine beauty. It will bring into favor health and strength of limb and body, and instead of invalidism being a mark of refinement, it will be regarded as almost sinful to be ill. When mothers become learned enough permit their daughters to grow up as God and Nature intended they should do, then will we have a better, truer class of men. Dr. Pallen, in asserting that higher education would make the women of our country unfit for the holy duties of motherhood, must certainly have had this false system in view. Surely the cultivation of intellectual powers will have the tendency to destroy some of the fallacies of to day. Men Men do not go to perform the duties of the day so begirt that to draw a long breath would be impossible. Their muscles are not cramped, and their limbs have a freedom of movement unknown to the weaker mex.-

MEETINGS.

Cincinnati, Obio.

The Psychic Research Society meets every Sunday afternoon at Douglas Hall, northwest corner of 6th and Walnut streets, at 730 p. m. Admission free; etrangers cordially invited.

The Society of Union Spiritualists, of Cincinnati, hold meetings at G. A. B. Hail, 115 W. Sixth street, every Sunday morning at 10:45, and Sunday evening at 7:45; also Wednesday evening of each week, to which all are made welcome. The Lyceum for children and adults meets at G. A. R. Hall, 116 W. Sixth street, Cincinnati, every Sunday at 0½ A. M. All are cordially invited.

Spiritual Healing and Developing Meetings, with speaking and music every Sunday at half-past 2 r.s. at the American Health College, Fairmount. Free

BANNER OF LIGHT CIRCLE-ROOM, No. Admission free. J. A. Shelhamer, Chairman.
Boston Spiritnal Temple Society, Berkeley Hall.

Lectures by able speakers Sundays at 10% A. w. and 7% r. w. Bichard Holmes, President; G. S. Mc-Gillits, Treasurer; O. L. Rockwood, Corresponding and Recording Secretary.

FIRST SPIBITUAL TEMPLE, corner Newbury and Exeter streets—Spiritual Fraternity Society with hold public meetings every Sunday.

The Temple Fraternity School for children meets at 10% a.in.; afternoon services at 2%, and Wednesday ovening social at 7%.

1031 WASHINGTON STREET.-The First Spirit

Meetings at Twilight Hall, 789 Washington street correr of Hollis. Eben Cobb, Conductor.

The Ladies Industrial Union hold their meetings each Wednesday afternoon and evening at Twilight Hall, 780 Wash ngton -t., corner of Holls. Circle at 4, supper at 0, nucleal and literary entertainment at 8 o'clock. All are welcome.

Mrs. Ida P. A. Whitlock, Pres.

demned ones.

Resplendent amid the glorious records of Esson—Sundays, at 2½ and 7½ r.m.; also Wednes faith and martyrdom shines the devotion of Excellent music. Dr. E. H. Mathews, Chairman America Hall, 724 Washington atreet,—Service each Sunday. Dr. W. A. Hale, Chairman.

Cholsea.—Spiritualist meetings are held in Pilgrim Halt, Odd Fellows Building, each Sunday evening, at 7% o'clook.

Columbus, O.

First Spiritual Ladies Aid Society hold their meeting at Masonic Temple.on Third etreet, Wednesday evening. Mrs. H. Coit, President, 248 S. 3d st.

New York, N. Y.

The American Spiritualist Alliance meets at 219 West 42d street, New York City, on the first and third Widnesday of each month at 8 p. m.

35 All Spiritualists are cordially invited to become connected with THE ALLIANCE—either as resi-

Strongly contrasted against that pure, evening of each week at 230 W. 36th street, at the residence of Mrs. M. C. Morrell.

The Psychical Society meets every Wednesday evening, at 8 o'clock, at 510 6th avenue, near 36th street. J. F. Snipes, President, 416 Brondway.

Philadelphia, Pa.

First Association hold their meetings every Sun-day morning and evening at their hall, 810 epring Garden st. Lyceum, 21-2p. m. J. Wood, Pres. The Second Association of Spiritualists of Phila Sunday at 3 r. m. at their church, on Thompson Street between Front Street and Frankford Boad. Seats free Public levited, T. J. Ambrosia, Pres-ident; L. T. Abbott Secretary.

Spiritual Circle Hall, 1 25 Columbia Avenue, S rvices every Sunday afternoon at 2,30 and evening at 7,30. Dime collection.

Kevstone Spiritual Conference meets every Sueday at 21-2 p. m., at their hall S. E. corner 10 and Springgarden sts. Win. Rowbottom, Chairmau. Fourth Association hold their meetings every Sunday evening at 71-2 o clock at N. E corner 3rd and Girs d Ave. Mrs. M. Brown, President.

Cleveland.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1.— Meets every Sunday at 10:45 A. M., in G. A. R. Hall, 170 Superior St. Spiritualists and Liber-alists earnesiy invited to send their children, and the public cordially invited to attend

The School for Psychic Culture meets every Sunday at 2:10 p. m. at Momorial Hall, 170 Superior street. Public invited.
The Spiritualists' Progressive Thought Society meets every Sunday at 2:00 p. m. in Probeck's Hall Farnklin Avenue. Admission free.

Louisville, Ky.

The * piritualists of this city most at 333 West Market street, in Central Hall, at 3 p. m., every Sunday during suma ermonths. Lectures and tests. M. Paul, Minn.

The Spiritual Alliance meets in Waucots street Chapel, between Eighth and Ninth streets, every Sunday evening at 7:30. Mrs. M. U. Tuttle, Sec. 327 East 5th street. Wateriown, N. Y.

street.
Progressive Spiritualist services at Bricklayers
Banner Hall, 93 South Peorio street, at 7.45 p. Bi Brooklyn, N. Y.

The Brooklyn Progressive Spiritualists hold their weekly conference meetings at Everett Hall, cor. Bridge and Willoughly streets, on Saturday evening of sech week, at 8'clock p. m. Good speakers and mediums. Seate free. Samuel Bogart, Pres. The Brooklyn Spiritual Union holds public meetings every Sunday evening at Fraternity Rooms, Bedford avenue and South Second street.

The Women's Spiritual Conference meet every Thursday evening at the residence of Mrs. Starr, 231 St. James Piace. B. A. McUntcheon, Pres. The School of Spiritual Phenomena meeta every Tuesday evening at Bradbury Hall, 2 0 Fulton 8t, at 8 o'clock, Practical instruction given in phenomena by profici at mediums at each meeting. Pittsbarg, Pa.

The First Spiritualist Ghurch of Pittaburg has lectures every Sunday morning at 10:45 and evening at 7:45. Children's Lyceum at 2 p. m. at their hall, No 6 Sixth street, J. H. Mckiroy, Pres. J. H. Lohmeyer, Sec. Troy, N. Y. Troy, N. Y.

The First Society of Progressive Spiritualists hold meetings every Sunday evening at 7:30 o'clock in Kenman Building, corner Broadway and Third streets. Ladics Society and super every Thursday Progressive Spiritual Association No. 2, meets at Star Hall, corner of Fourth and Fulton streets, (entrance on Fulton) every Sunday.

Grand Rapids, Mich.

The Religio-Philosophical Society neet in Green-wood Hall every Sunday at 720 p. m. Dr. D. W. Thomas, President; 1 Me F. Josselyn, Secretary.

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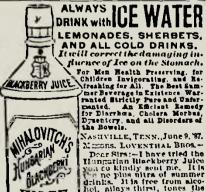
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NASHVILLE, TENN., June 9, 87.

M. MEDER. LOVENTHAL BROQ.—
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RUNKENNESS

DE HAINES GOLDEN SPECIFIC

without much labor.



'Down Here Among My People." The parish priest Of Austerity Climbed up in a high church steeple To be nearer God, So that he might hand

His word down to his people. When the sun was high, When the sun was low. The good man sat unheeding Sablanery things.

From transcendancy Was he for ever reading. And now and again. Vhen he heard the creak Of the weather-vane a-turning.

He closed his eyes And said. "Of a truth, From G id I now am learning." And in sermon script

Hedaily wrote What he thought was sent from heaven; And he dropt this down (12 the people's heads

Two times one day in seven. In his age God sald, "Come down and die." And he cried out from the steeple.

Where art thou Lord?"

And the Lord replied. "Down here among my people!" -Brawer Mailtooks

Meteors and Shooting Stars.

Tue term meteor is usually applied to those bodies which, as globes of fire, are occasionally seen darting through the heavens at unknown distances and bolides. Taey sometimes explode, witnesseth: and project upon the earth fragments which it would appear that they are meteorlites.

These meteors have often been noticed in the following manner: A followed by a long train of flame and stones fall upon the earth.

Between the years 1800 and 1888, one bundred and seventy meteoric showers cus. or stone falls are known to have taken place, but a great many have no doubt remained unnoticed. As an indication of the size of some meteoric stones, the national banks and the substitution of most colossal was one found in Mexico. which weighed more than 15! owts.

In November, 1833, a most magnificent display was witnessed over all the United States, and over a part of Mexico and the West Indles. Together fell like snowflaker, and produced phosphorescent lines along their course, there were intermingled fire balls which darted forth at intervals, describing in a few seconds an arc of thirty or forty degrees. These left behind luminous trains, which remained in view an hour or longer One of them, seen in North Carolina, appeared of larger size and greater brilliancy than the moon. Some of the luminous bodies were of irregular form, and remained stationary for a considerable time. emitting streams of light. At Nisgara the exhibition was especially brilliant; and no spectacle so terribly grand and sublime was ever before beheld by man as that of the firmament descending in flery torrents over the dark and rouring cataract. The source from whence these meteors came was computed by Professor Olmsted to have been at least 2 238 miles from the earth. -W. N. Lambdin.

Astronomical.

It may be interesting to know that rate of 55 miles per second. This fact is determined by aid of that great adjunt to astronomical study, the spectro-

We trust that the knowledge of these facts will not alarm our readers as to Arcturus to collide with the earth the result would be most grave, for the brilliant star is many times larger than our Sun and carries with it a powerful trolled by and of erated in the interest retinue of worlds far surpassing our own Solar System.

But there lan't the slightest cause for fear from this quarter. Were Arcturus to travel with the velocity of light, (186,000 miles per second) for the next 100 years, he would still be too far away to harm us.

This star will not always move towards us, however. He is governed by time will come when Arcturus will have completed his journey earthward and responding to the power at the centre of his orbit will swerve from his path leading toward our system and will commence his return cycle.—Esoterio.

The Division of Clouds.

For practical purposes clouds are divided into four classes, cumulus, stratus, cirrus and nimbus. Meteorologists, however, recognize many differgists, however, recognize many differ. Knights of Labor. ences of form in each class. Aber. St Louis, Dec. 6, 1889.

cromble gives these ten principal varieties, with their mean height in summer at Upsala Sweden: Cirrus (pure wispy strato cirrus (a similar cloud to the cir- dence of Mrs. Stoddard Grey and son, ro stratus, but at a low level), 15,000 feet; cumulo-cirrus (fleecy cloud at low level), 12,000 feet; strato-oumulus (excloud), 1 000 feet.--Boston Budget.

Written for The Better Way.

True Nobility. BY BISHOP A. BEALS. Who has not felt in the light of the soul of the man who by nature was true heaven been power from his spirit unroll

Starred with sympathy's dew? And who has not felt new strength in him With the humble yet honest in name,

Though poor and penniless around him stil

A wealth unsullied by shame?

The world may scorn all those who inherit The sphere of humble labor; But God's noblest sons are those who in spirit Are fitted with the might of endeavor.

Who cling to the right in the battle of life. With a guerdon that comes from within;-A health-giving hand rich-souled and rife And free from the mildew of sin.

Published by Request.

Union of Farmers and Knights at St Louis.

Agreement made between the undersigned committee, representing the National Farmers' Alliance and Industrial Union on the one part, and the underfrom the earth, and in undetermined signed committee, representing the paths. They are also called firebails Kuights of Labor on the other part.

The undersigned committee repreof stone called meteoric iron, from senting the Knights of Labor, having read the demands of the Farmers' Alli colid bodies in a state of intense heat, ance and industrial Union which are and are then known as aerolites or embodied in this agreement, hereby in dorses the same on behalf of the Knigh's of Labor, and, for the purpose of giving effect to the demands berein set forth, small and dark cloud is observed to be the legislative committee of both orsuddenly formed in a perfectly clear ganizations will act in concert before sky, and soon after to ignite, taking the congress for the purpose of securing the form of a fiery ball, which darts with enactment of laws in harmony with immense rapidity through the skies, the demands mutually agreed. And it is further agreed, in order to carry out emoke. Sometimes a dreadful explo these objects, that we will support for sion takes place, when a shower of office only such men as can be depended upon to enact these principles into statute law uninfluenced by party cau-

> The demands hereinbefore referred to are as follows:

1. That we demand the abolition of legal tender treasury notes in lieu of national bank notes, issued in sufficient try on a cash system: regulating the amount needed on a per capita basis as the business interests of the country demand; and that all money issued by with the smaller shooting stars, which the government shall be legal tender in payment of all debts, both public and private.

That we demand that cougress shall pass such laws as shall effectually prevent the dealing in futures of all agricultural and mechanical produc-tions, pursuing a stringent system of several minutes, and sometimes half procedure in trials as shall secure the bis way home. His daughter had also penalties as shall secure the most per-

> Toat we demand the free and unlimited coinage of silver.

land, and that congress take early action to devise some plan to obtain all lands now owned by aliens and foreign by railroad and other corporations in government and held for actual settlers

Believing in the doctrine of equal rights to all and special favors to none, we demand that taxation, national or state, shall not be used to build up one interest or class at the expense of an Arcturus is moving earthward at the other. We believe that the money of the country should be kept as much as possible in the hands of the people, and hence we demand that all revenuesnational, state or country-shall be ilmited to the necessary expenses of the government, economically and honestly administered.

6. That congress issue a sufficient the safety of our planet. True, were amount of fractional paper currency to

> of the people, as is the United States poetal evatem.

For the better protection of the interests of the two organizations, it is hereby agreed that such seals or emblems as the National Farmers' Alliance and Industrial Union may adopt will be recognized and protected in trausit or otherwise by the Knights of Labor, and daughters, and then there will be no that all seals and labels of the Knights saloons to raid? the same law that swings the earth of Labor will in like manner be recogaround the sun every 365 days, and the nized by the Farmers' Alliance and Industrial Union.

Signed: S. B Erwin, chairman, U. S. Hull, secretary, J. D. Hammond, B. H. Clover, J. R. Miles, N. A. Dunning, J. D. Hatfield, D. K. Norris, R. F. Peck, W. S. Morgan, F. M. Blunt, M. errors of others into seeking the good of Page. W. H. Barton, S. M. Adams, J. Bally Phys. Rev. Asharander, Stump Ashar

A Flower Seance To the Editor of The Better Way.

Seeing an invitation in your paper to cloud), 27,000 feet; cirro-stratus (thin, those who have had remarkable exbigh, wispy, or striated sheet cloud of periences, I beg leave to narrate an all sorts), 27 600 feet; cirro-cumulus experience 1 had at 323 West 34th trol or the spirit? fleecy cloud at high level), 20,000 feet; street, New York City, at the residence

Mr. D. W. C. Hough. Four weeks ago we were promised something unusual. The seauce began lope." tended lumpy cloud), 6 000 feet; cumu- the usual way, and about forty spirits lus (pure rocky cloud), 4 000 feet at the came to friends and gave their names. base; cumulo nimbus (rocky rain cloud) Several spirits wrote letters, and others 4 000 feet at the base; nimbus (low rain led their friends into the large recepcloud), 4500 feet; stratus (pure sheet tion room and gradually dematerial ized to almost nothing, when a different spirit would take on the form and come into the seauce room.

A Mrs. Baseford, who went to spirit life many years ago, came to her husband and son, and standing in front of the circle with Mrs Grey and Mr. Bass ford and her son, she raised her hands above her head, and in no time, while we all watched, she made the most beautiful flawers, which Mr. Bassford gave to nearly all in the circle, and there were between thirty-five and affairs. forty precent.

Mrs. Bassford returned to the cabinet three or four times to gain strength. One gentleman got a medium sized Calla IIIIy, and O how beautiful it was! Smilax and ferns, and roses and large elegant l'eonies, and a pink flower, forget the name. A gentleman asked for a forget-me-upt, and it was sent out to him from the cabinet by a gentle man the epirits had a ked to come within the cabinet. He told us the reason he had asked for a forget-me not was because his spirit friends had given him the name of "My forget-menot." A lady present took it to the gas after the seance was over and said it was a perfect specimen of the lovely

little flower. It was a remarkable seauce. number of flowers were great, and such a variety, and must have been con vincing to any skeptic. 'Col. Baker," the medium's control.

eald he did not want any one to think that they were materialized. He said they are your own flowers, brought into the room by the spirit that can do that. She picks them and brings them through the walls of the room, and then materializes them.

Fraternally yours, MRS A. A V.

A Presentiment.

Recently a young lady at the Palmer House, Chicago, fearing that there was something wrong with her father, who was in another room, got up in the night only to hear him fall dead. The facts, as stated by a daily paper, are as

"Papa! Papa! let me in!" was the cry which awakened a number of the guests and startled the night watchman upon one of the floors at the Palmer House at 3 o'clock one morning They were uttered by Miss Perkins, a twenty-year-old daughter of H. O. Perkins, of 107 Arlington Place, Cleveland varnish manufacturer of the firm of volume to do the business of the coun- Blakeslee & Co. There was no rethe girl's father dead.

The grief of the daughter was extremely pitiful. Her father was a days attending school. Her father sent gratitude for the God send to me. for her to meet him here so that they could go home together and give the 4. That we demand the passage of wife and mother a pleasant surprise. laws prohibiting the alien ownership of They arrived on Saturday morning and were assigned adjoining rooms at the Palmer House They intended leaving for home Saturday evening, but Mr. Perkins concluded to remain over till friends, among them being T. O. Bal ger, with the real estate firm of B F. Jacobs & Co. Mr. Perkins complained ditions. of feeling unwell, and attributed it to the fact that he had stopped smoking

a few nights ago.

That morning his daughter awakened with a concolousness that something alled her father. She went to the door communicating with the two rooms to listen. Just as she reached it she heard a sound as of a falling body striking the floor and then all was still. This was what caused her startling cry. The worst fears of the poor girl were real-The body was removed by the Ized. daughter and some friends to Cleve-

Written for The Better Way. . The Better Way. BIUDENT OF NATURE.

Instead of calling deceivers rascals, would it not be the better way to learn how not to be deceived, and break up deceptions?

Instead of raiding salouns and other places, would it not be the better way to go back home and teach our sons and ing the month of March; and

Would it not be the better way to be blaming others for their failure to us.

Page. W. H. Barton, S. M. Adams, J. B. Alexander, Stump Ashby, R. C. Betty, J. H. Turner, A. S. Mann, committee on demands of the National Farmers' Alliance and Industrial Union.

T. V. Powderly, A. W. Wright.Ralph Beaumont, committee representing the Knights of Labor.

St Louis, Dec. 6, 1889.

Intrationa; therefore be it Resolved; That we extend to Brother Wheeler cur heartfelt thanks for his earnest endsworm while with us; also our best wishes for his fatures endsworm while with us; also our best wishes for his fatures encoses. Resolved, That we heartly recommend him to all societies who wish the services of a forcible, practical platform is course. Resolved, That a copy of these resolutions be sent to The Better. WAY for publication.

DR. W. A. BALE, President, M. E. HOLE, Meaning and the services of the street which and the services of a forcible, practical platform is course. Resolved, That a copy of these resolutions be sent to The Better. WAY for publication.

DR. W. A. BALE, President, M. E. HOLE, Meaning and the services of the sent to t

Our Question Department.

To the Editor of The Better Way, I would like to ask a few questions. 1. How is the spirit informed that the suguirer is with the medium?

Who does the writing-the con-

3 If the spirit, why is it not in the natural hand so as to ue recognized? 4. Does the medium read the ques tions asked, though in a sealed suve-

Your answer will oblige

Yours truly, 0. J. WILSON. ANSWERS.

1-Through your own mind. Spirits come in rapport with you the moment you think of them, and curlosity naturally tempts them to note what is wanted or what prompts the thought, and will act on the same when in their power to do so.

2-Mostly the medium's control, who acts as am anuensis for the spirit called -a foreign spirit only being able to control a medium when the same has something in common with the spirit present, or is of the same temperament. Like attracts like generally in spiritual

3-The answer to this may be inferred

from the above. 4-Sometimes; but in the majority of cases by the spirits—the medium furnishing the magnetism or condition necessary to make the spirit clairvoyant to material things. In some cases the medium is clairvoyant enough to read the questions, and is then impressed by your spirit friends what to answer, for one that is clairvoyant enough to read sealed letters is also in spirit commu nion, for clairvoyunce means spiritual sensibility, or is a form of sensibility for this especially effect. And the medium who misuses this clairvoyance for selfish purposes or to deceive, stands in danger of losing the power again, for such is returning to materiality with attending spiritual darkness or loss of spiritual sight. So in the majority the nawers may be relied on, though we should never surrender our reason in anything that may be said by spirite, for they are liable to make mistakes as well as mortals are. Our highest reason is our intuition. Follow that whatever a spirit may say, or whoever the spirit is who says it.

Marvelous Cure and a Grateful Patient. See what he says of our magnetic remedies; an unsolicited statement for Dr. J. S. Loucks, of Worcester, Mass. Also see advertisement in this paper for examination by lock of hair:

East German, Chenango Co , N. Y. Nov. 22, 1885 -- Dr. J. S. Loucks-My Dear Friend: I received your Magnetic Remedies the 7th of this month, and have used them just fifteen days to day, and am well pleased to think that there is such a good doctor in God's world to cure the eick. Why, the first time I took it, it went right to the spot, and I began to feel better, and have continued to feel better every day. When I began your treatment I only sponse to the girl's agonizing cry. The sponse to the girl's agonizing cry. The sponse to the sp highest for what you have done for me! was sick for two long, weary years. I have doctored with five of the best doctors in this place; they did me little or no good. Oh, to God I could have large, exceptionally handsome man of found you long ago, for I have suffered 45 years. He had been traveling in the everything but death with this terrible West for several months, and was on kidney and bladder disease. Doctor, I have done more work and taken more comfort in the past fifteen days than in prompt conviction and imposing such been away from home since the holi-

See ad. in another column.

Winfield, Kas.

Spiritualism is having a run again this week. W. R. Colby, an independent slatewriting medium from San Francisco, held s meeting at the Opera House, last evening, to a good andience. He will remain a week excess of such as is actually used and needed by them be reclaimed by the daughter a little more of the city. The ball will not hold the audiences hereaf-Yesterday they called upon several ter. In a general way we have seen many mediums, but Colby's slate writing is a little in advance, considering the surrounding con-

He is not afraid of popular prejudice, runs his own meetings, and will make it interesting for critics before he leaves the city. His tests consists in apparting numes of departed friends as they come to him; give names and initials; if he cannot do this he declines to give any message. This has proved a great stumbling block to many me-

proved a great stumbling block to many mediums, that they could get no names. Mr. Colby gives them as they come, and leaves for those in the audience to recognize or not as they choose.

An interesting test was given in our office. While sitting in conversation the postman came; as Mr. Colby took the letters one by one in his hand, he gave the signatures to each one, which, on opening, proved him correct every time. We state this, not as a believer in Spiritualism, but as an item of interest, and and in all fairness to this class of reformers who are much maligned.—Nonconformist. conformis.

Boston, Mase.

The following resolutions were adopted by the Echo Spiritualist Bociety at their last monthly meeting: Whereas, it has been our pleasure and profit to listen to the ministrations of Mr.

Samuel Wheeler, of Philadelphia, Pa., dur-Whereat, We have become acquainted

with him, and found him to be a man of honesty is purpose and principle, doing his work in an earnest and efficient manner for faithful in our promises, instead of our noblecause—his tectures leaving a deep impression, and being full of practical thought and sound logic; and

Whereas, Our society has been much bene fitted, instructed and pleased with his min"

CURES WHERE ALL ELSE FAILS.

Best Cough Syrup. Tastes good. Use in time. Sold by denograte. CONSUMPTION



THE FINEST ON EARTH. THE ONLY Pullman Perfected Safety

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In conjunction with the Eric System operates fast daily vestibuled trains to the seaboard. You may travel in the most elegand and somplete Pullman vestibuled trains ever constructed and save \$1.50 to New York, Buffalo and Niagara, Falle; \$2.35 to Albany and Troy, and \$5 to Boston and New England Cities.

Troy, and if to Boston and New England Cities.

No rival lines offers the advantages of a system of through first and second-class Fullman vestibule day coaches and dining cars from Chicago to New York.

It is the only line operating Pullman cars to Boston and New England, via Albany.

Entire train is lighted by gas, heated by steam. Pullman dining cars run through in either direction.

These luxurious trains are open to all classes. No extra charge for fast time and unsurpassed accommodations.

For detailed information, tickets and reservations in Pullman cars apply to your local ticket agent or agency of connecting lines of railway, or to City Ticket Offices, 107 Clark Bt.; Grand Pacific Hotel; Palmer House; Biation, or address,

G. M. Beach, General Manager:

G. M. Beach, General Manager; F. O. Donald, Gen. Pass. Agt CHICAGO.

Just One Word of Information TO THE BUYERS OF FINE STOCK. All Parties coming to Kentucky to purchase will asve time and expense by taking

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By which Passengers can reach finest farms -18 THE-

BLUE GRASS REGION. 3 FAST EXPRESS TRAINS

Most Elegantly Equipped.

Pullman Day Coaches on Day Trains. Reclining Chair Cars (free of extra charge

on Night Trains. NO TRANSFER—SOLID TRAINS

Comfort and Convenience Unequalled. The only Line landing passengers in the olly of Lexington. Depot adjoins the Phenix hotel. Ask for and insist on your tickets

reading via Cincinnati and the BLUE GRABS ROUTE. B. R. HUNTINGTON, General Mansger. Gen. Pass. Agent. GENERAL OFFICES, CINCINNATI, OHIO.

THE PSYCHOGRAPH

DIALPLANCHETTE Of Repecial Use in the Bome Circle.

This instrument has now been thoroughly tested by numerous invest gators, and has proved more satisfactory than the planchette, both in regard to certainly and correctness of the communications, and as a means of developing mediumship, Many who were not aware of their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed friends.

Tickets on Sale at all Coupon Ticket Offices in United States, Canada or Mexico, For further Information apply to J. H. Hyland, Gen. Agt. Toledo, O. J. H. McCord, Gen. Agt. Toledo, O. J. H. McCord, Gen. Agt. Toledo, O. H. J. Rhein. Nor. Pass. Agt. Detroit, Mich J. Basable, Dis. Pass. Agt. Detroit, Mich J. Basable, Dis. Pass. Agt. Toledo, O. W. H. Whittlesev, Cen. Pass. Agt. Dayton, O. W. A. Wiggins, So. P. Agt. Chattanoogs, Tenn I. G. Mason, City Pass. Agt. Cincinnati, O. J. P. Slough, Trav. Pass. Agt. Cincinnati, O. J. P. Slough, Trav. Pass. Agt. Cincinnati, O. J. J. Slough, Trav. Pass. Agt. Cincinnati, O. J. Slough, Trav. Pass. Agt. Cincinnat

Dr. Eugene Crowell, whose writings have males his name familiar to those interested in psychical matters, wrote as follows:

I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spirit power than the one now in use. I believe it will generally supercede the latter when its superior merits become known.

A. P. Miller, journalist and poet, in an editorial notice of the instrument in his paper, the Worthington (Minn.) "Advance," says:

"The Psychograph is an improvement upon the planchette, having a dial and letters, with a few words so that very little "power" is apparently required to give the communications. We do not healtast to recommend it to all who care to test the question whether spirits can return and communicate."

Price \$1, postage free, with full direction.

Price \$1, postage free, with full directions

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Psychopathy;

SPIRIT HEALING.

A Series of Lessons On the Relations of the Spirit to its Own

Organism, and the Inter-Relation of Human Beings with Reference to

HEALTH, DISEASE & HEALING. Accompanied by PLATES ILLUSTRATING LESSONS.

DR. BENJAMIN RUSHI Through the Mediumship of Mrs. Cora L.V. Richmond.

By the Spirit of

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UBGIES & HARNESS THE PRICES for CASH to introduce our work. Address with stamp U.S. BUQCY & CART CO. CINCINNATI.O.

ing a healthy opinion of a friend to another friend on a well known minister: regard to the "Sermon on Spiritualism" that you sent me.

You must excuse the arrangement of re-reading the paper.

In the first place you will notice that the reverend gentleman, to begin with, sical and mental, and let me say, the does not dare state that the reported magnetic constitutions of the inhabiexperiences of the "Fox family and tants of the United States I see a race others" are false; no, he, for want of of men coming on, with a nervous conargument, has to confound Spiritualists stitution developed in a way unlike the with necromancers, charmers and sorcerers. It remains for the intelligent, charitable minds to decide if a medium is a sorcerer or a witch.

God forgive him for the vile things he utters in connection with a people whose sole aim is to "unlift and purify" not do by corrupting the physical man.

He next says that people fall into Spiritualism "through and by trouble." ualism. Why do not the ministers of the gospel give comfort so that people will be satisfied and not seek for more antisfactory evidence of "eternal life" than the blind faith they are told to have? Talmage asserts as further evidence against Spiritualism that it "unsettles the mind," and adds, "go to any asylum and you will find persons de mented by Spiritualism." In the asy whose craze is the subject of the relig ion that T. DeWitt Talmage attempts to preach. Shall good people say, "Down with Christian religion; we will have none of it?" No, I think not.

He openly acknowledges that God permits evil spirits to return; does be think God so unjust that he will not allow the same privilege to good? Are we to be subjected to the influence of lofty morals of Paine, "The world is the evil alone? Why are we com manded to "try the spirits?"

Does Talmage suppose that God, "who is no respector of persons," will of America, its magnetic philosophy, permit "a slap in the face?" from Tal- its intellectual thought. On the fron, mage any more than the people he on the trade, on the speculation of preaches to? Now, it is a well known fact that Rev. Talmage has attended will be the result of those forces. spiritual seances. Moreover, if he believes the evil things he says of them, how can he have so little regard for the eafety of his family as to admit one in safety of his family as to admit one in opinion, in religious thought and to the close relations of a family physician? philosophical speculation. Modifica-Talmage's physician is not only a Spiritualist, but a well-known medium-a clairvoyant, who treats every patient by the advice of his spirit guides. Talmage knows this, but will have no oth-

He further states that we must seek no knowledge but that found within forms. Men will stand nearer to the the lids of the Bible. I have searched spiritual world; the bridge will be les the good book, but so far, find no such ed, the woes of death will be no more,

us a desire for progress. How much progress would we make it being belong to your children and to we confined our information to an an- you. clent history? Talmage himself does not believe this. The precepts and commands taught there are for us to follow and obey. But no Christian dare dispute the fact that God found it necessary and wise to send spirit messengers to his people in the past. He loves His people as much to day as He did then, and will give us the same benefite.

I would further say, as we do not find in the Bible any description of a "family room," a "music room, with its piano and organ," or a "picture gallery," "where the old artists can em

he stole the thoughts from the Spiritualists, when he wrote his sermon called the "Heavenly Manslons" had or Spiritualists being a nervous, radaverous, etc., people," some of the fleshiest people I know are strong Spiritualists. It is the nervous wrecks, the superstitious, that are afraid to investigate the subject for themselves.

Now to be a Spiritualist one must bare that the neighbors can hardly believe it is myself.

Now, to be a Spiritualist one must believe two things: first, continuity of life after death (which all Christians profess to believe); recond, the possibility and fact of spirit return.

They allows the standard of the st

Spiritualist platform at this place all winter, was, not long ago, a Baptist preacher. There are M. E. preachers, as well, now speaking under control who at one time fought Spiritualism.

But enough-I weary you. Spiritualism is a mighty river sweeping onward, and Talmage cannot stay it.

A Brooklyn, N. Y., judge fined a man \$500 for attempting to cure his child by faith cure, ignoring medicines. The remedy failed, the child died, its father was fined. Right across the atreet lives a man who has tried to make his family happy and prosperous by drinking beer and whisky. The man is out of work, out of health, and is nearly dead. His family is wrecked and his home is comfortless. His plan of operation is a proven failure, but the victim of an hallucination and a vagary goes unpunished.—Pomeroy's.

MATERIALIZATION. Concluded from Page 1.

sciousness is going on from sphere to I desire to express a few thoughts in sphere. It is almost continual, but not, of course, on the material plane. That is to say, the phenomena of spiritual and moral relations must be eternally these thoughts, as I have but little time progressive, and, being so, we see to to give to the writing of, but will jot day the phenomena which the ancients them down as they occur to me after had not, because they had not the constitutional capability to produce these phenomena. As I look upon the phyconstitutions of any race of men which have ever appeared on this planet before.

For a moment let me dwell on this thought. When the great emigrations in the ancient world took place, when the Asiatics crossed the northern plains of Europe, when the islands of Europe the spiritual man; a thing they could were lifted and the continent was made, when the Teutons and the Latins, when the Gaul and Helvetian, when the African and the Asiatic min-Taimage overlooks the fact that this is gled their blood in the European civilian evidence for and not against Spirit. zation a new spiritual development was the result, and it was a development that has brought light out of darkness, utilitarianism out of theory, it has made the merchant, the manufacturer, tradesman and the literateur. It has remade the world, it has made an age of iron, and the age of iron has belted the world with steel. A thought generated in the brain of a Washington statesmen can be felt at Canton, and the lum at Indianapolis there is not one doings at the breakfast table of the Em-Spiritualist, but there are a number peror of Coina can be known in London in a short time. The work is united by mechanical means, the demarkations of empires are dead, the amalgamation of the races has come, the Chinaman and Auglo-saxon must mingle their blood together, the race of man is one, bumanity is one, nations and creeds, statesmen and politicians must adjust their development to the my country, and to do good is my religion "

This development, this great old spirit of fusion, have made the temperament American life a new development faces the world that is to come. And great gregations will take place in the future. Of course, I am not oblivious to the great changes, the revolutions which will take place in social life, in public tions will come slowly, great ideals will be launched, Eutopias will fail after trial and vast suffering, and yet this mighty race upon this soil will rise, and ouward the insignla of a new civiliza tion will be born.

And out of this power in the brain sphere spirit life with greater manipulative capacity will throw, will project sened; the joys of life will be heightenand men will view the phenomena of God has given us minds and im the universe in which you live with joy, and the life, the dignity, the glow, the spirit of enterprise and the joy of

> Who Is This Marvelous Man, Dr. A. B. Dobson?

This question has been asked by many. The following letter will throw | and 72 wounded. some light on the question:

Long Lake, Hennepin Co., Minn. Dr. A. B. Dobson, Maquoketa, Iowa. Dear Doctor: Your remedles and picture received all right. I have been using your remedies two weeks, and thank God I am getting well.

For five months I was confined to my bed, unable to turn over without assistance; but since taking your remeploy themselves," Talmage either wrote dies I can sit up to have my bed made. those ideas under "spirit guidance," or I had been given up to die. The doche stole the thoughts from the Spirit. tors said consumption had set in, and I

ity and fact of spirit return.

I have investigated and am fully sat isfied. The first I always believed, in theory at least; the second I now know, "Surely this is a miracle. Who is this second I now know," so therefore I am a Spiritualist. I know man that can work such wonders?" that I am a purer, better woman than I was before I knew what I know now, and a happier one. Now I know of a before this month's medicine is gone.

truth. I have talked with my father and three others well known to me.

The gentleman who has filled the me. God bless you is my prayer.

Truly yours, HELEN See ad. in another column. HELEN MASON.

Is Man Immortal.

Upon this short question, "Is man immortal or is he not?" depends all that is most interesting to man as a social being and as a rational and unaccount-A Brooklyn, N. Y., judge fined a so eternal existence, an immense in-

Von Molike says the next European war

will be terrible, and that the continuance of accial order and civilization will be at atake. At Cleveland on the 21 h uit., Rev. P. War-

ber was assaulted by a Jewish audience for speaking against Hebrew doctrine, especially for saying that the Jewish idea of the Messiah is ridiculous. A squad of policemen were sent to restore peace.

A good-sized sinking fund will help to keep corporation shoat.-Truth.

TAUGHT BY EXPERIENCE.

Aspiring Author—Can you let me have a lew tickets for distribution among friends? They will help the success of the play.

Experienced Manager—No; they'll not. A lead-head never applauds; for fear that his neighbors will think he came in on a free lighter.—Prock.

Ex Benator Jones, whose eccentric conduct has long drawn the attention of the country, has become thoroughly insane and been sent to an saylum.

But four naners are published in Oceanica Australia has 700. The Bandwich Islands

The London Lancet is discussing whether the head develops after a mature age has been reached. One short newspaper remark has been known to increase the circumf recept of an actor's head in less than twenty-four hours.—Dramatic Mirror.

Music teacher to pupil-Here, Miss Fanny, Music teacher to pupil—mere, Mise Fanny, you must make a pause —one, two, three.

Father of pupil—None of that! I don't pay for pauses. I'm paying for teaching; I am, not for loading. She can do her pausing after the lesson is over.—fexas Biftings.

A number of Christians at Kossova, Old Servia, have been massacred by Mohamma-

In 1842 there were 8,000 Hebrews in all Palestine. In 1843 there were 20,000; but so great has been the increase of late that in 1888 the number reached 70,00, about the number that came from Babylou.

Railway building began in Japan twenty years ago. There are now 579 miles of line in operation.

Most of the "Lines Written in an Album" would be just as correctly described if the "In the first word were to be left out.-

GRADUATED FEES.

Boston Clergyman—That's John Brent, the rich wool merchant. He gave me \$50 for marrying him. Chicago Lawyer—Yes; and begave me \$5,000 for procuring a divorce for him.—The Epoch.

At a late storm in Wayne county, O., hallstones fell to the depth of eight inches; some as large as hens' eggs, and allied hundreds of

M. Goblet, the French statesman, never allows himself to be "interviewed." He says the practice has arisen through vanity and desire for publicity.

Solitude is powerful aid to imagination and reflection. The higher faculties necessarily dwindle in a perpetual bustle.

As a most expeditions way of emptying school and theatres in case of fire we would suggest that Senator Blair's speeches on his Elucational Bill be instantly read to the colldren of the one and the audience of the other.-New York Herald.

On the 19th ult., President Benham on the Y. M. C. A., of Meriden, Conn., had two boys arrested for pitching pennies on Sunday. They had merely tossed a nickel to see which should black their shoes. They were convioted under Section 1,569 of the Blue laws, and fined \$1 and costs, amounting to \$5 each. Benham took his witness fees, which helped to increase the costs.

A sermon on the mount—the usual bicycle advertisement,-Light.

Visitor-Tommy, I wish to ask you a few

Tommy-Yes, Sir.
Visitor-It I give you the sentence, "The pupil loves his teacher," what is that?
Tommy-Sarcasm. In the late battle between the French and

the Dahomians, the latter, numbering 1,590, were all killed. The French had 15 killed Commend a fool for his wit, or a knave for

his honesty, and they will receive you to their bosom. A locomotive engine has been perfected in

England, and was recenty tried on one of the roads, which can make, average time, ninety miles an hour.

A popular clergyman in Philadelphia, de-livered a lecture on "Foola." The tickets to it read; "Lecture on Fools-Admit One." There was a large attendance.-New York

George Bancroft, wao was Secretary of the Navy for a year and a half during the Administration of President Polk, is the oldest ex-Cabinet officer, both in age and date of service, now living.

In China the man who lives nearest to the scene of murder is accused of the crime, and he must prove his immosence or east stand the punishment. It doesn't take a Chinese detective long to find a clue.

There are a hundred and fifty single tax clubs in the United States.

An electric fire engine is reported as a recent invention. It is claimed that this engine can be started at full speed whenever wanted, is noiseless, makes no smoke nor ashes, is lighter than a steam engine of equal power, costs one-third less, is safer and more economical.

Those who knew Benjamin Franklin will remember that his mind was ever young, his temper ever serene. Science, that never grows gray, was always his mistees. He never was without an object, for when we cease to have an object we become lige an invalid in a hospital, waiting for death.—
Thomas Paine.

It is said that among the 60,000 Hebrews in New York there is not a saloon keeper,

DROPPED THROUGH A CRACK. Blown, visibly embarramed-Beg pardon, Mrs. Starveham, but I lost my pillow last

night.
The landlady-Well?
Brown-If you shouldn't object I'd like to go out to the hen house and getanother feather.

It is reported that the skeleton of a human being has been discovered in Pompili under a doorway, the feet of which distinctly showed anndals, and the legs bore what is extremely uncommon, trousers. An archaeologist in Naples declared it to be the skeleton of one of the Alexandrian colony, which was settled at Pompeil at the time of the destruction of the city. The figure is wonderfully preserved, and judging from its position and bundle found at its leet, the man was evidently flying from the storm of lays.

Mrs. F. L. Stevens is open to engagements as a lecturer during the camp meeting season. Address, Bilisdale, Mich.

D. W. Hull would be glad to make engage-ments for lecturing in lows, Illinois, Mis-souri and Nebrasks. References, Sanner of Light and J. R. Francis. Address, Colfax. In. Mrs. Muggie Stewart, platform test and cistryoyant medium, 2st East Main street, Piqua, Onio, can be engaged for the winter months by societies in need of first-class talent. Address as above.

Lyman C. Howe is free for month of June. He is engaged for Tuesday, Thursday and Bunday, July 29. 31 and Aug 3rd at Cassadaga, and from Aug 9th to 18th at the Iowa Camp Meeting. He is yet free for last two weeks of August

Miss Jennie B. Hisgan speaks at Cassadaga June 6 h. 7th and 8th; at North Collins. N.Y., the 14th and 15th. Parties desiring her services for week evenings in vicinity of above-named places address her at 22 South Thirl street, Columbus, O.

Mrs. E. Cutler, pistform test medium and psychometric reader, of Philadelphia, Ps., is open for engagements for lecturing and organizing lyceums and woman's progressive unions to aid the cause. Address at Eden P. O., Parkland, Bucks Co., Ps.

Dr. Geo. A Fuller, after an absence of tyears in the South, will return to New Erland, Jaruary, 1891, and will be ready to engagements anywhere in the East. I dates, terms, etc., he may be addressed Lookout Mountain, Tenn., Lock Box, 14.

G W. Kates and wife will serve the cause in Topeka, Kam., during June and July. They would like to have week night calls in that vicinity; also have some op n months after the summer, for the ensuing season, which they desire to fill west of the Rockies. Address them at Topes a, Kansas.

W. A. Man-field, the slate-writing medium, who has made many converts to Spiritualism in the State of Colorado this las winter, arrived in Topeka, Kas., June 1st, where he will spend a few weeks. He is engaged at the Lookout Mountain Camp meeting for July, and at Caradaya for August.

ing for July, and at Caradaga for August.

Lyman C. Howe spe keat Cassadaga Camp Meeting, July 20th, 3ist and Aug ad, and it at Clinton Camp, is., from August 10th to 18th He speaks at Mantua Camp July 24th to 27th, and Mixville, Obio, August 2th. He is engaged for Bundays of November in New York, and for December in Philiadelphia, Fa. He is yet free to engage for September and October, wherever first called, but would prefer engagements in New York, Pennsylvania or New England, as being nearer relations to New York and Philadelphia. He is also free to engage January, February, March, April and May, 1881. First call first served. Address Box 379 Fredonia, Chautanqua Co., N. Y.

Mr. J. Frank Baxter will lecture before

served. Address Box 3.9 Fredonia, Chautanqua Co., N. Y.

Mr. J. Frank Baxter will lecture before the yearly reunion at North Collins, N. Y., on Saturday and Sunday, June 14th and 15th; in Hansen, Mass., Sunday June 22t. 'A vacation of two weeks to attend needful dentistry is here planned, and on resuming, he will lecture Sunday, July 13th at Wachusetts, Park, Mass.; on Sunday, July 20th at West Duxbury, Mass.; on Sunday, July 20th at Sunapee Lake, N. H. Camp; on Sunday, August 3th, at Mantua Station, O. annual meeting (piob thly); on Sunday, August 10th, at Temple Heights, Me. Camp; Sunday, August 17th, at Temple Heights, Me. Camp; Sunday, August 24th, at Verona, Park, Me Camp; and Sunday, August 3t, at Like Pleasant, Mass. Camp. Several week duys are secured with most of these places preceding or following the Sundays. For seasons of '90 and '91 address him at 18t Walnut street, Chelsea, Mass.

Many Thanks.

B. F. Poole, CLINTON, IA.

Dear Sir and Brother:-Your Melted Pebble Speciacles received, and a real perfect fit. Many thanks. I recommend your new clair-voyant method of fitting eyes to all who want glasses fitted to perfection. P. C. MILLS, Fairmount, Ark.

"Boston with a crematory!"
Shouts an exchange,
With remarks exclamatory,
As if 'twere strange.

Why that is Boston's glory! Ever she means
To live in song and story
By her "baked bein's!"—Puck.

ADVICE TO MOTHERS.

Mrs. Winslow's Soothing Syrup should always be used for children teaching. It soothes the child, softens the gums, allays all pin, cares wind colic, and is the best remedy for diarrhess. 25c. a bottle

TRANCE SPEAKER

-And-

TEST MEDIUM,

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The Society of Union Spiritualists

TO-MORROW-SUNDAY-Morning & Evening,

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CINCINNATI, O. AND EVERY SUNDAY MORNING AND EVENING

DURING THE MONTH OF JUNE, 1890.

MR. EMERSON Is well known as a pleasing lecturer;

answering scientific, and philosophic questions, and closes every lecture with clairvoyant tests and readings which are truly wonderful in every respect.

SCIENTIFIC

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Morning Service - - - 10:80 Evening Service - - - - 7:30

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